THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

"For dust thou art, and unto dust thou shalt return."

HEAR, mortal! thou, in manhood's pride,
Exulting in thy health and power:
Thy well-wrought frame and haughty stride,
Will *fail* thee *in* life's *little* hour:
Offspring of earth! know, *then*, thou must,
Return to thy first mother, "dust to dust."

Daughter of beauty, turn thine eye,
And rested let thy light foot be
(Thy form of lovely symmetry)
Ere youth and hope's gay visions fly:
Know! that the grave's corrupting rust
Will soon deface thy beauty, "dust to dust."

What though affection's ready hand,
With wealth's unnumber'd comforts, free,
Would hover with attention bland,
To ward off care or grief from thee:
Thy grave *will* open, die thou must,
Earth to its mother earth, and "dust to dust."

Give to the earth *her own: unmoved*
The *living* spirit high shall soar,
Fetter'd by mortal bonds no more:
GOD is *its* father: when removed
From *time* to its *eternal* home
It *lives* through CHRIST: through Him alone
Earth shall give back *her* mouldering trust,
To fear no more *for ever* "dust to dust."

M. A. W.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF THE DIOCESE OF VERMONT.

(*Concluded from p.* 680.)

THE bishop sustains an office of a three-fold character. First, he is a patriarch of the Church, bound to watch over it with parental solicitude and affectionate care, and ready at all times to spend and be spent in its service. This ancient attribute of his office is plainly intimated in our ordination services where you find him addressed by the venerable title of Reverend Father in GOD, and he is thus constantly reminded of the tenderness and love which should animate all his labors in the cause of that blessed Redeemer who freely delivered his own life for us all.

Secondly, the bishop is elected as the judge of the Church, that is, the officer by whose construction of the laws and rules of the Church his diocese is to be governed. Like other judges, he is elected for life, being, however, allowed under certain regulations to resign, and being also subject to impeachment, trial, and deposition, if guilty of any unworthy conduct, or serious inconsistency.

And thirdly, he is elected as the governor of the Church within his diocese, to see that her laws are executed and her rules obeyed, to preside, as on this day, in her legislative assembly, to report her condition, and recommend such measures as he may deem important to her welfare, and generally to do his utmost for the safety and happiness of her clergy and her people.

In recognition of these responsibilities, and to aid him in their fulfilment, the clergy are all at their ordination, bound to promise him a faithful submission; and to give him the benefit of their advice, the presbyters are, of ancient times, held to be his council; beside which, our system gives him a particular body called the Standing Committee, elected annually by the Convention, for the express purpose of watching over the qualifications of candidates, the regularity of testimonials, and the general affairs of the diocese.

In subordination to this presiding officer, the clergy minister to the several congregations, and the vestrymen annually elected by the parishioners, together with the two wardens, compose a board whose duty it is to watch over each individual congregation. To the wardens particularly belongs the care of the church edifice, the employment of the sexton, the regulation of the churchyard, the providing of all the current expenses, &c. The vestry, with the wardens, make such arrangements as they may think fit for the raising of the church revenue, the engagement of the minister, the appointment of delegates to the State Convention, &c. And in all meetings of the wardens and vestry it is the duty of the rector to preside, as it is the duty of the bishop to preside in the sessions of the Convention.

And now, my brethren, that I have completed this sketch of our ecclesiastical system of government, I ask, on what part of it an honest arguer can lay his hand and say, there is monarchy here? Nay, I go farther, and ask, where is the body of Christians, whose ecclesiastical polity shows so much affinity with the republican government of these United States? And is it too much to say that such a system deserves our attentive examination, our full support, and our hearty approval, combining, as it does, all that is apostolical and venerable in the primitive day, with every principle of free and united action, which the temper of the age and the genius of our civil institutions can fairly require.

But I trust that no one will misunderstand the object of these remarks, so far as to think me forgetful of the holy and spiritual character of the Christian religion. The assaults made upon the Church, on the ground that it is nothing but form, destitute of the warmth of piety and the light of true religion, and cramping the energies of the soul by the restraints of the Liturgy—these assaults it will be my duty to notice on some future occasion. At present, my design is confined to the polity or external government of the Church, merely for the purpose of showing its perfect accordance with the polity of our republican system. I grant that ecclesiastical polity is no more to be confounded with the spiritual religion of the worshipper, than the golden candlesticks in the book of Revelations are to be confounded with Him who walked among them. Yet we should value them—we should preserve them FOR HIS SAKE. The casket is not to be confounded with the treasure, but no man who possesses treasure in an appropriate casket will think that casket unworthy of his care. No form of civil government can make a nation prosperous without intelligence, industry, and virtue; and yet it is thought worthy of the utmost sacrifice of blood and treasure to secure that form which is conceived best adapted to promote the ends in view. In like manner it is freely granted that no form of religious government can make a Church prosperous without evangelical truth and holiness of heart; and yet it is most plain that the system of government which we have received from the hands of the inspired apostles, and which the primitive Church sustained with such zealous unanimity, must be deserving of our utmost regard and veneration. Recognising, therefore, this plain distinction, let me conclude by recommending to your reflection two practical principles suggested by the nature of our ecclesiastical constitution, on our faithful adherence to which, our stability and our increase must mainly, under GOD, depend.

First, then, my brethren, since the force of our ecclesiastical polity, like that of our civil government, depends on the majesty of the law, let the law of the Church never suffer wilful violation. It is the great characteristic of our system that all things must be done decently and in order. On the preservation of this principle has rested, under Providence, the unbroken firmness of the Church since the Reformation, and on the same must rest her future hopes of steadfastness and peace. The beginning of innovation, as well as the beginning of strife, is like the letting in of water; it is impossible to tell whether the stream will stop before it carries us away. It is our wisdom to take a lesson from the schisms, the heart-burnings, and the unhappy collisions which have rent so many other parts of CHRIST's kingdom into pieces, and thus learn to prize in humble thankfulness our heritage of order and of peace.

And, secondly, since the republican freedom of our system gives our laity so absolute a control in every question of election and of legislation, and leaves the whole support of the clergy within the unchecked range of their voluntary liberality, it is obvious, my brethren, that we cannot expect the Church to flourish, unless there be a persevering and zealous spirit manifested by you who are the leading members of our congregations. Many encouraging instances of this liberality has our youthful Diocese beheld; and I trust the number will be constantly increasing, until there shall not be one church of our Communion embarrassed by difficulty, nor one clergyman who is not reasonably supported by his flock. Above all, may the spirit of that enlightened and unpretending piety, which it is the great object of the Church to foster and maintain, grow steadily among us, and show the enemies of our Communion the strongest evidence of their mistake, in the pure consistency of our life and conversation.

Having occupied so large a portion of your time by this topic, I shall briefly state my Episcopal acts since the last Convention, passing by all unnecessary details, and stating only the main result of my visitation.

I visited and preached in all the parishes of the Diocese, except Hartland. On the 2d of June, 1833, I ordained Rev. John T. Sabine to the holy Order of Deacons at Christ Church, Bethel. On the 9th of the same month, I ordained Rev. Charles Fay to the holy Order of Deacons at St. Paul's Church, Burlington. On the 18th of August, I ordained Rev. Luman Foote to the holy Order of Deacons, in the same parish. And on the 3d day of October, I ordained Rev. Jacob Pierson to the Order of Priests, at Christ Church, Guilford.

On the 9th day of the same month, I instituted Rev. B. C. C. Parker, as Rector of St. James' Church, Woodstock.

And this day, as you witnessed, I ordained Mr. George Allen, and Mr. Samuel R. Crane, to the holy Order of Deacons, and Rev. Charles Fay and Rev. Luman Foote to the holy Order of Priests, with the assistance of my reverend brethren, the presbyters of this Convention.

The confirmations are as follow, viz.

June 2, at Christ Church, Bethel, 13; Sept. 23, at St. Stephen's Church, Middlebury, 1, and again on 15th March, 4; Sept. 26, at St. John's Church, Poultney, 9; 27, at St. Paul's Church, Wells, 3; 28, at Trinity Church, Pawlet, 3; 29, at Zion Church, Manchester, 2; Oct. 3, at Christ Church, Guilford, 3; 4, at Emmanuel Church, Bellows Falls, 9; 7, at St. Paul's Church, Windsor, 5; 9, at St. James' Church, Woodstock, 5; 10, at Christ Church, Bethel, 4; 22, at St. John's Church, Highgate, 5; 23, at Grace Church, Sheldon, 7; 27, at Union Church, St. Albans, 4; Nov. 28, at Trinity Church, Shelburn, 2; Dec. 1, at Trinity Church, Milton, 7; 22, at St. Paul's Church, Burlington, 21; March 23, at the same parish, 20.—Total number confirmed, 127.

The changes in the Diocese consist mainly in the following particulars. The churches at Perkinsville and Springfield are vacant. The church at Manchester is supplied by a temporary engagement with a gentleman from Massachusetts, the Rev. Mr. Lane, who has not formed any regular connexion as yet with this Diocese. The church at Shelburn is vacant. The Rev. Mr. McDonald has transferred his services, with my entire approbation, to the parishes at Berkshire, Montgomery, and Enosburgh, which were destitute; the Rev. Mr. Peck, their former minister, having closed his engagements with them. The church at St. Albans is also vacant, together with that at Fairfield. The Rev. John T. Sabine has officiated in these two parishes since the time of his ordination with great acceptance, but is about to remove to the centre of the Diocese, and be employed in the service of some new parishes likely to be organized in that quarter. I am sorry to add that the parishes at Highgate and Sheldon are anticipating with much regret the removal of the Rev. Mr. Hard, who has accepted a call to Ohio. The parishes at Milton and Vergennes have been under the care of the Rev. Mr. Fay since his ordination, and, at the latter place, a church is in progress which bids fair to be an ornament to the Diocese. The parish at Arlington, having been left vacant by the Rev. Mr. Perkins, called Rev. Mr. Foote soon after his ordination, who has supplied them since that time.

To these facts I am happy to add, that in September last I received a regular communication from the Episcopalians at Norwich, informing me that they had organized themselves into a society by the name of St. Andrew's Church, and were desirous to be received into union with this Convention. And there are many other indications of a similar spirit throughout the Diocese, which, it is to be hoped, the increasing numbers of our ministry will enable us, through the Divine blessing, to improve.

Sensible that I have trespassed an unusual period on your time, my brethren, I conclude by invoking on your councils the favor of GOD, and will detain you no longer from the business of the Convention.

MISCELLANY.

DANCING.

THE following judicious remarks on this subject, from a review of the Life of Dr. A. Clarke, in a late number of the Christian Observer, merit the attention of parents and others interested in the education of the young.

Of his dancing, Dr. Clarke tells us that he at first disliked it; but that he soon imbibed new feelings, and became the best dancer in the school. His deliberate opinion of the practice he has recorded as follows:

"Mala Ave, when about 12 or 13 years of age I learned to dance. I long resisted all solicitations to this employment, but at last I suffered myself to be overcome; and learnt, and profited beyond most of my fellows. I grew passionately fond of it, would scarcely walk but in measured time, and was constantly tripping, moving, and shuffling, in all times and places. I began now to value myself, which, as far as I can recollect, I had never thought of before; I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people; I got also a passion for better clothing than that which fell to my lot in life; was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drunk in all the brain-sickening effluvia of pleasure; dancing and company took the place of reading and study; and the authority of my parents was feared indeed, but not respected; and few serious impressions could prevail in a mind imbued now with frivolity and the love of pleasure; yet I entered into no disreputable assembly, and in no one case ever kept any improper company; I formed no illegal connexion, nor associated with any whose characters were either tarnished or suspicious. Nevertheless, dancing was to me a perverting influence, an unmixed moral evil: for although, by the mercy of GOD, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing yielded to the disposition it had produced, and every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a very wide range,) I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from GOD to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch."—pp. 65, 66.

This is certainly a strong opinion, and might require some limitations to bring it within those strict bounds of sober truth which are necessary to be observed if we expect that good advice should be duly weighed and acted upon. We are no advocates for dancing; but, like a hundred other litigated practices, it has its modes and phases; its alleged advantages as well as its admitted evils. The worst of its modifications we believe to be precisely that with which alone young Clarke was likely to be familiar, namely, a village wake or "ale-house hop." The next worst we should consider to be public assemblies for persons in the middle and higher ranks of life; though it is but justice to add, that the well observed proprieties of what is considered good society, tend to prevent some of those obvious evils which Dr. Clarke doubtless found connected with rustic revels. In the case of a peasant's son, whose occupation was to work in the fields from morning to night, the preparation for a village dance, and all its exciting accompaniments, would form a much more prominent and distracting episode in the business of life, than an evening spent by a gentleman or nobleman in a similar manner, and which is scarcely remembered the next day, amid a succession of new objects of pursuit. The young ladies and young gentlemen with whom Dr. Clarke danced, very probably complimented each other with beer or whisky, and relaxed into a grossness of conversation and boisterousness of deportment which are never heard of in well-ordered intercourse; and the familiarity of habits which prevails among the less-refined classes of society is itself the parent of much evil, whether the occasion of it be a dance or any thing else: but it might be urged, that mischief of the same kind, and to the same extent, is not found in the ordinary intercourse of polished life, under the restraints imposed by good education and mutual respect, even where there is no direct check from religious principle. A similar distinction certainly prevails in those scenes which are innocently resorted to for beauty of landscape or other rational objects of attraction. In these places, parties of well educated persons, including the younger members and friends of families, may be seen walking, riding, sketching, botanizing, geologizing, or cheerfully conversing on the beauties or the curiosities of the scene, with as little perhaps of direct evil as is usually to be found in a sinful world; while in the very same spot, and surrounded by the same objects of lawful attraction, are seen groups of persons in a different class of life, who, having no mental sources of pleasure, make up for the loss in rioting, drunkenness, and indecency; converting the most lovely scenes of nature into an arena for all the evils of a fair or revel.

Our reason for penning these remarks is not to defend or apologize for balls or assemblies, either of a more refined or a more rustic character: far otherwise: but only to notice a distinction, the omission of which, combined with an unmodified strength of denunciation, might, we fear, lead to a recoil, and impede the very object which Dr. Clarke had at heart. The manner in which some religious persons, whose early years were passed in the ruder circles of life, speak of worldly habits, from the aspect in which alone they themselves saw them, often revolts persons of more refined education, who consider the picture utterly unjust in reference to themselves and their pursuits. When a young person, whose education and habits have preserved her even from a knowledge of those scenes of vice with which the children of the poor, crowded together in their wretched abodes, are too generally familiar, after passing an evening with her parents and friends in the captivating gayeties of music and dancing, is told, in language which has been employed on such an occasion, but which we reluctantly transcribe, that she has been frequenting a scene of 'moral debauchery,' may she not naturally feel herself injured and insulted by such a denunciation? She will allege that in her quiet ride to the scene of festivity with her relatives, her two or three hours' dancing, her uninebriating glass of lemonade, and her return home, with an ear uninjured by any thing more grossly exceptionable than the ordinary frivolities of polished intercourse, she can see nothing that resembles those disgusting descriptions which are modelled upon the conduct of a party of villagers romping over stiles and in ditches to the ale-house ball, drinking as they dance, and revelling as they drink, till they return home prepared for all that is vicious and revolting. The picture, in order to be recognised by her, must be more accurately sketched; and sketched upon the very principle pointed out by Dr. Clarke, that these things, even when not attended by gross "depravity of manners," are inconsistent with the feelings and habits of a true Christian: they are at once the enjoyments and the snares of those who "seek their happiness in this life," and not in the life to come; who live only for earth, and are not citizens of heaven; in one word, "these things are not of the Father, but of the world."

But for a person to feel this, there must be a spiritual taste, a newness of character, a transformation in the spirit of the mind after the image of CHRIST JESUS. To those who are thus endowed, there is little need to point out the sinfulness of dancing, or of any other vanity, because they will have lost the relish for it, and will decide rightly, from their renovation of feeling, even independently of the exercise of their judgment. To those who are not thus divinely taught, we fear that it is impossible to show in a satisfactory manner the evil of any pursuit which is not obviously vicious. If we describe a dance merely as what they would consider an elegant recreation, they see no harm in it: if we describe it with those revolting accompaniments which some of those who reprobate the practice dwell upon, they will reply that they never witnessed any thing of the kind, and they will wonder what society any man or woman could have frequented to pervert an innocent amusement, as *they* think it, into "an unmixed moral evil." We feel assured that in all such matters there is but one effectual way—to begin with the heart. Make the tree good, and the fruit will be good also; but a corrupt tree cannot bring forth good fruit.

But do our readers, we again ask, suppose, from what we have said of the obvious distinction to be made between the habits of different classes of society, that we are of the opinion of Mr. Burke, that vice loses half, or any portion, of its deformity—or at least that it loses any portion of its sinfulness—by losing its grossness? So far from it, we believe that refined ungodliness is more insnaring than open profligacy; and that the veil which conceals its hideousness, intercepts also the light of truth, which would display its corruption. In the best-regulated assembly for dancing there must inevitably be such a scene of evil, so much to minister to pride and vanity and passion, that we wonder that any person, who professes to have a high moral feeling, can vindicate the practice. Our only object, therefore, in the preceding remarks, is to show, that, in remonstrating with those who are addicted to worldly pleasures, we must go deeper than the surface; that we cannot hope to convince them by representations which they consider exaggerated, but that we must pass from the glossy exterior to the inward deformity, and show them at once that it is not merely finding pleasure in gross vice that is offensive to their Creator, but that every form of worldly preference is sinful, and that while they "seek their happiness in this life, they are equally far from GOD and from true repose."

But then comes another distinction also—namely, that between learning to dance, and frequenting balls and assemblies, whether for the rich or the poor. Many religious parents teach their children the exercise of dancing, for the sake of their health and convenient carriage, who certainly have no "intention of consecrating them to the service of Moloch." They teach them to dance, just as they teach them to sing, or to play upon a musical instrument; not wishing or intending in the former case that they should ever frequent balls and assemblies, any more than that in the latter they should desecrate their vocal powers to the service of sin and Satan, by singing profane or licentious songs. Among persons equally worldly-minded, it is not probable that those who have not learned to dance in childhood, but who have tried to acquire the art in later life, are less captivated with the festivity of a ball, than those who were taught that exercise very early, provided it was taught merely as a salutary exercise, for the development of the physical powers, and free from those associations which chiefly render it so fatal a snare. Dr. Clarke had the misfortune to begin learning to dance just when he ought to have left it off. In childhood, in the domestic circle, if rightly managed, it might have been merely a healthful exercise; and it should have been relinquished and forgotten when it had done its office, and before it could prove a source of danger: but to commence it after the age of childhood, when it could not materially conduce to the benefit of the corporeal frame, and became dangerous as an inlet to many evils, especially with all the charm of novelty upon it, was just reversing the order which a religious parent, who was anxious to give his children all proper bodily advantages but to keep them far from the paths of moral destruction, would wish, if he admitted dancing at all, to preserve. Whether he would still admit it, is another question. If he could gain the same benefits by means of other exercises, he would doubtless in many cases prefer it; but even should this be questionable, as perhaps it is, he must not sacrifice the soul to the body, the immortal spirit to its corporeal tenement. But the point for solution is, Does he do so? Dr. Clarke, judging both from his own personal experience and his observation, thinks he does; and if there is any doubt, it is right to be on the safe side; but neither Dr. Clarke's experience, nor probably his observation, which must have been chiefly among families of his own religious persuasion, bears exactly upon the particular case which we have described.

If, among half a dozen young men residing with a private tutor, three of whom had learned the exercise of dancing when children and three had not, all other circumstances being equal, it was found that the former three were more addicted to the gayeties of life than the latter, the experiment would go far to show the evil of the practice. If not, it would be for a judicious parent to consider whether the corporeal benefits of the exercise in childhood were so inconsiderable as not to be worth attention, even though free from moral danger. If the result turned out still more marked—that those who had been restrained in childhood, estimating the accomplishment not by its worth but by its novelty, thought more of it than those who had early acquired it, who took it as a matter of course, and had long forgotten to "trip, move, or shuffle," while their envious companions awkwardly sought to supply their defect at the very moment when the practice became most dangerous—the experiment would be still more instructive. We say not this as laying down any canon upon the subject, but only as showing that such a question, in order to be justly disposed of, ought to be examined on all sides. Our view upon the whole matter is, that we would banish dancing as a social amusement, because of its frivolity, and its liability to abuse; but we should feel no such scruple respecting it as a domestic or scholastic exercise for children, if it can be shown to produce beneficial bodily effects, and to have no necessary connexion with moral evil—for from the very appearance of this the Christian is to abstain, at whatever sacrifice of worldly estimation.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE LIMITS OF CONCESSION.

THERE is a personage, once notorious on the stage, whom our modern system-mongers, as famous for nostrums as the venders of patent medicines, have reduced to a mere personification. In old Master Latimer's days, there was a little more of reality in his existence. "Yea," said he in his sermon for the twenty-first Sunday after Trinity, "Yea, he is a crafty warrior, and also of great power in this world; he hath great ordnance and artillery, he hath great pieces of ordnance, as mighty kings and emperors, to shoot against GOD's people." And a little further on, "Yea, he hath also ordnance evil enough, which may be called *serpentines*." And a little further still, "He hath yet less ordnance, for he hath of all sorts, to shoot at good Christian men: he hath hand-guns and bows."

I have been querying, whether if this personage have himself been sublimated into the vapory fume of a mere figure of rhetoric, he has not left (as his legacy?) some of his tertiary species of ordnance behind him. My apprehensions have been caused by the appearance of an article, in the June number of "The Unitarian." Some enthusiastic young theological mineralogist has there brought to light, as a specimen whose curious properties his fingers itched to display, that *stone* of stumbling to many like himself,—the ATHANASIAN CREED. And O! with what an expressive and classic nomenclature of appellatives does he honor it. It never was framed by *mind*, though a *pen* might have written it. It is "utter nonsense." It would be "*impossible* to conceive a more violent outrage upon language, or more downright mockery of the understanding." It is then given in the dismal jingle of Sternhold and Hopkins, and with the titillating comment, that the creed contains as much "common sense" as the version does "poetry."

Mr. Editor, can your readers forego the interest offered them in the spectacle of this "hand-gun," shooting out its arrows, "even bitter words?" Here in the foreground of a picture is an assembly of grave and serious men. They have lived long, reflected much, compared accurately, written deliberately, and act voluntarily.[*] They are reciting something devoutly and in unison. We listen. It is the unfortunate "*quicunque vult*," which, as it contains *damnatory clauses*, it is determined shall receive a tithe of homage in *actual kind*.

This may not be an edifying spectacle to many. Perhaps neither you nor I would care to join in it. Still, is it a fit subject for the jeers of scoff? The men who do appear in it, are on history's brightest pages marked for their intelligence, integrity, philanthropy and devotion. Must it not be a huge temptation which can induce such men to enact a worse than silly farce? Be they right or wrong, is it not incongruous, and sadly so, to assail them with the spittle of contempt and the wormwood and gall of unsparing mockery? We begin to think so, when in rushes a new-blown champion of reason, and disperses our respectful cogitations to the four winds of heaven, by the loud and drowning cry—Fools, fools, arrant fools, one and all. But what means the conjuring up of this spectacle? Nothing more nor less than to show how unenviable the temerity, how misconceiving the smartness of a puny dogmatist, attempting by one redoubtable puff to sweep away a formulary, which scores and hundreds to whom he is an abcdarian have readily consented to, and long used,—nay clung to as a genuine bulwark of the citadel of revealed truth. Not that I throw the gauntlet for the symbol in question, but it is a sorry sight to see men, and multitudes of the most honest, wise and virtuous of their kind, bearded by almost unrazored heresy. Decency is assuredly, in the apt sense of its etymology, altogether *becoming*, and even beautiful, and by parity of reason, its opposite is emphatically ugly. True, a man and a young man, may think what a lofty mind has uttered questionable, and perhaps strongly questionable; but if so, I know no hinderance to a free, to the freest expression of opinion, if tempered by proportionate modesty. But when we see some stripling, venturing to balance against the accumulated testimony of ages, of learning, uprightness and piety, his naked, unpropped *dictum*, and presuming to esteem this testimony a soap-bubble,—folly's most attenuated vanity,—nonsense's empty self-incarnate, we some how or other are prone to conjecture that *dictum* has in it a prodigious quantity of *tare and tret*, and that its *net weight* would be, that foolishness "without form and voice," which it arraigns and sentences with the self-sufficiency of an emperor. Exhibitions of this nature incline me, the oftener I see them, (and they almost haunt me in every corner in this era when the boldest are best,) to reflect with fresh seriousness upon my sensitive subject, respecting which the "good, easy" policy of non-committal would be altogether desirable, if not, as it is on many subjects and to many devotees, altogether lovely. I cannot well help asking myself the awkward question, what sort of complaisance can a man expect, when he calls you a fool, and an utter fool? An *answer* to such charges would be quite supererogatory, nay absolutely hopeless and fruitless. For, as Paley has well said, who can refute a sneer? Still, if we cannot answer the sneerer, we can decline thanking him for the effusion of his filthy venom. And yet, even this (with Dr. Cox's permission) is a "*declinature*," which some controversialists seem to oppose. With them it is lawful to say, in Miltonian numbers, of those airy-brained gentry who cannot think as they do,

> "All these, upwhirl'd aloft,
> Fly o'er the backside of the world, far off
> Into a limbo large and broad, since call'd
> The Paradise of fools." *Par. Lost*, iii. 495.

But if forsooth, such a strain as this "grate harsh discord" on the ears of their neighbor, and he venture at times the retort courteous: Sir, Sir, the exclamation is, you are the patron of uncharitableness, the apostle of bigotry.

Mr. Editor, I know those in New-England who used once to think often and faithfully upon charity, and believe largely in its living reality. Were the question now put to them, as to a student of Cambridge in olden time, *quid est charitas?* they would hardly answer, as he waggishly did, *magna raritas*, but in sober earnest, *magna vanitas*. What is it but *a name* they would tell you, for where we find it most spoken of, it exists *in words*, but unfortunately, in little else. The consequence is, they tell me, and I wonder not from what my own eyes see and my own ears hear, that their liberal neighbors have unlearned them some of their old notions and kindly habits. Finding in *them*, though professedly charity's purest and most enthusiastic followers, that identical parsimonious bigotry and overweening exclusiveness, &c. which themselves have sentenced, almost with the vehemence and reiterations of a papistical anathema, they have grown suspicious, wary, and perhaps austere.

I am constrained to admit that such explanations may be justified. For see, what is gained by proffered conciliation. There never was a time when liberal Christians, as they profess and call themselves, were treated with more respect and deference, than the last one or two years. And verily, this treatment has had an unqualified reward. Mr. Norton, in addition to his[†] running through the whole gamut of vituperation with a sort of Bolingbroke felicity, gives us as it were, an entire octave in one blast, and calls Trinitarianism plain nonsense: not nonsense, Mr. Editor, but *plain* nonsense. "Statement," pp. 118, 119. Now comes his satellite, his drum-major, who, like an Irish echo, enlarging the parent sound, tells us that it is *utter* nonsense. And must all this glide down our œsophagus like *pilulæ auratæ*, and be digested without a qualm? But I am not going to be angry. As I said, I throw no glove for the Athanasian symbol. It is *out* of our Prayer-book, and will never be *in* it again, if my consent be wanting to place it there. I like its doctrine, though I might prefer different phraseology, as perhaps in some other creeds, but when I read ecclesiastical history, and see how the phraseology of creeds was occasioned by the fatiguing sophistries and shameless ambiguities of artful heretics, for whom tautology, circumlocution and seeming paradox were found necessary, as the law finds them necessary for rogues, even to this late day, I grow quite contented with that which at first blush appears *outré*. Let it stand: possibly it may be wanting for some future nimble dodger of expressions,—a second Arius.

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[*] As to the *free-will*, with which the Athanasian Creed is adhered to, we have a remarkable instance in the objections of the Church of England to the removal of it from our Liturgy, when we asked for the consecration of bishops.

White's Memoirs, p. 127.

[†] See Warburton's Works, xii. 106, &c., and particularly p. 116, the string of epithets from Bolingbroke by the Bishop, and which in his characteristic language he says, "Are every where scattered like seed-pearl over the embroidery of his eloquence." The string might be made out from Mr. N. in *wonderful* coincidence, with this slight variation: the one abuses Christianity, the other Trinitarianism.

I care not to be the defendant in this case, save to let liberalists know that it is invidious and most unfair to publish the Athanasian Creed on this side of the ocean, and especially by libelling it as the supremacy of nonsense, and giving it in the doggerel of old Sternhold, which to our modern ears is a pretty good travesty, and calculated to render it more contemptible than before. It is hardly the honorable part to publish it at all, for there is not *one* in *twenty* who knows that the Episcopal Church in this country, is any thing but a *fac simile* of the Church of England, and indeed, who *knows* that it is even independent of it. I have been profoundly astonished at the explanations sometimes necessary for educated men. Such men seem at times to know as little of our Church, as do educated men in England of our country.‡ Well, what advantageth this our adversaries? Why make the Athanasian Creed a target for sneering and finger-pointing, and the inhuman pity of contempt, and *pari ratione*, you depreciate and injure the Episcopal Church. Such warfare is too ungentlemanly to be responded to. It must return on its author's own pate. Curses, says Southey in the motto of his Kehama, are like young chickens, they always come home to roost. Really, it is sorrowful to see that the poor Church cannot be suffered to go on in its even way, in "all godly quietness." But there are some who live by disputation. They batten on it. Like a man with ague and fever, they are in the frigid zone when the hot exacerbation is over. They resemble that famous Ishmaelite of Puritan times, the factious John Lilburne, of whom said a contemporary, Judge Jenkins, if all the world could have been emptied of every body save himself, John would have quarrelled with Lilburne, and Lilburne with John. I am forced into a conviction of the truth of this representation, for we see in New-England, pretty plainly, that concession is no shield against abuse. We make a polite bow to our liberal neighbors, and complaisantly apply the scissors to our formularies, surrendering with the best of graces the whole of what our sturdy old mother would not abscind a line; when behold! our *reliquiæ* are caught up again with eagerness, and pertly thrown back in our faces.

Is there hope of such uncivil retorters? Fearfully none, for this is not the first time they have compelled their dissentients to think ominously of the limits of concession. Burke, that eminent statesman and politic observer, once gave a memorable speech on this subject in the Parliament of Great Britain. When "The Feathers Tavern Association" in 1772 were praying for a relief, which they might have had in a moment had they been honest enough to resign their preferments: what was his answer? Grant these gentlemen "relief," Mr. Speaker? And grant them "relief," by allowing them to subscribe *not* a creed, but the Bible? We could not make a greater mistake, Sir, for this would be no relief at all. Then the question would be, and one for as fierce debate as ever, What is the Bible? These gentlemen do not think "a book of Divine authority, because it is bound in blue morocco, and printed by John Basket and his assigns." No, Sir: one believes *half* of it, of such authority, another *less*, and another *less still*; and no sooner do you prevent their quarrelling about a creed, than they will begin quarrelling about the book out of which creeds are made. (See his Works, Vol. VII. 319. Bost. 1826.) This was summarily a part of his speech, and never argued orator more truly, or pungently, or aptly. I know men in the very condition alluded to. They would divide as soon on the question, what is the Bible, as what creed is true. Such men are predestinated to theological disputation, and they strive hard to make their calling and election sure. It is useless to feel uneasy, under their sharpest reproaches. You never could please them, if you had Methusaleh's life to do it in; and the best way therefore is, not to trouble one's self about concessions, which are like water spilt upon the ground, but to try rather to please your own Church, where you will find people believing like yourself, and willing to listen to you, with deference and respect, and gratitude for your labors.

June 7, 1831.

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‡ In five minutes, perhaps, after writing these sentences, a pamphlet was brought me from the Post-office (the Journal of the Vermont Convention), in which I found an able paper from Bishop Hopkins, answering the misrepresentation that our Church is monarchical, and semi-English.

For the Churchman.

Blessed is the man whose strength is in thee; in whose heart *are* the ways *of them, who* passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, *every one of them* in Zion appeareth before God.—Ps. lxxxiv. 5-7.

It is very likely from the imagery which is employed in reference to the valley of Baca, that it was a dry and sterile valley, distinguished perhaps in the time of the writer of this psalm, as exceedingly gloomy and forbidding, hardly, perhaps at any season of the year, supplied with water, or clothed with verdure. Viewed in this light, it may represent those dark and calamitous periods in human life which, at some stage or other in their progress, fall to the lot of all: for "man is born to trouble as the sparks fly upward." But the valley of Baca becoming a well, and being filled with water as a pool, or, as it may read, "covered with blessings," i. e. clothed with verdure, and watered and enlivened with the streams which usually impart such beauty to valleys, may represent that to the good man,—the man whose strength or confidence is in God, and "in whose heart *are thy* ways,"* i. e. whose determination is fixed to lead a life agreeably to the will of God,—to this man afflictions become "blessings in disguise." Being sanctified by the "word of God and prayer," they show him more clearly the vanity of the world, and his own frailty: they lead him to surrender his heart more unreservedly to his Maker; add new vigor to his soul, and animate him to proceed in his Christian course from strength to strength until he shall appear in Zion. Thus to the good man, passing through it, the dry valley of Baca becomes a well, and the sterile valley is "covered with blessings."

W. M. W.

P. S. I was agreeably surprised upon comparing the above attempt to throw a little light upon a difficult passage, to find, as I thought, so strong a resemblance to the sense I have endeavored to convey in the Psalter of the Book of Common Prayer.

"Blessed is the man whose strength is in thee; in whose heart are thy ways. Who, going through the vale of misery, use it for a well; and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Zion."

Commentators generally suppose that the above verses refer in their primary application to Jews travelling the way to Jerusalem; that they had to pass through a valley called Baca; that in this valley they were refreshed with water, and proceeded with renewed vigor to worship God in Zion. This is Bishop Horne's opinion. But would there be any impropriety in supposing that the Psalmist addresses himself? that from longing after the courts of the Lord, and speaking of the happiness of those who enjoyed the privilege of worshipping in the tabernacles of the Lord of hosts, he should revert to himself—to his own sad and fallen situation, deprived of these privileges, and perhaps at the same time in the midst of great distress, and console himself with the reflection that in the absence of outward means, and in the midst of trials (trials of such a nature as that the valley of Baca might be a significant representation) God could still meet him where he was—support him under his distresses with that peace which passeth all understanding; thus making a well of Baca; and give him grace to go on from strength to strength, "until glory should perfect what grace begun."

The prayer which follows in the next (8th) verse appears to strengthen this opinion. After consoling himself with the reflection that God could bless him where he was, it is very natural that he should close the consolatory reflection with a prayer that such indeed might be the case. Hence he adds, "O Lord God of hosts, hear my prayer: give ear, O God of Jacob."

I have met with the following in an ancient Latin commentary, explaining the valley of weeping: "Vallem fletus, i. e. qui in via pietatis varias coguntur deverare molestias: quomodo (Deut. xxi. 4,) mentis fit *vallis horridæ*, in qua nihil seritur aut metitur." It appears to me that this writer agrees with me: that a horrid valley in which nothing is sown or eared is used by the Psalmist as a fit representation of the difficulties and trials of a good man; that Baca perhaps was such a valley, and was therefore used in this case by way of illustration.

The notion that there was a valley of the above DESCRIPTION near Jerusalem is very doubtful; the word is used but in one other place (according to the commentator above referred to) in the Bible, (2 Sam. v. 22, 23.) And though the word here used signifies mulberry trees, (which are said to grow in dry places,) and the mulberry trees were in a valley near Jerusalem; and perhaps some of the Jews on their way to Jerusalem to worship God passed through it, (for all could not, as all did not come from the same direction,) yet it appears to me all this does not constitute very strong ground to suppose that the Psalmist, in his high state of feeling, pictured so glowingly merely the happiness of those who, going to Jerusalem to worship, from the feelings that influenced them could pass even with joy through this gloomy valley of mulberry trees. Again, I would remark that it appears to me more likely that the Psalmist was alluding to his own situation, and all Christians in similar circumstances, under the image of Baca; and that the consolation derived under such circumstances from God was at the time especially applicable to himself, but of course with an indirect reference to Christians generally.

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* The translation here, it will be seen, varies a little from the common version.

For the Churchman.

Mr. Editor,—I am much rejoiced at the discussion which has been called forth by the remarks of your correspondent, "M.," on Bishop White's late charge. It is well that the important principles involved in that discussion, relating to both evangelical truth and evangelical order, should not be lost sight of, or suffered to sink into light estimation. The opinion that their connexion with the former—evangelical doctrine—has not been made sufficiently prominent, induces your present correspondent to ask the favor of a place in your columns.

The extract which Bishop White has given us from Hooker, presents the subject in its bearing, solely on "*regimen*" or *Church government*. Now, there is an important distinction between *Episcopacy*, considered simply in itself, and *Episcopal government*, or the application of Episcopacy to the polity and well ordering of the Church. In reference to the former, *the Episcopacy*, I am prepared to join with Hooker in subscribing to the sentiment of all Christian antiquity. "*Ecclesia est in Episcopo*," or, as he renders it, "*The outward being of a Church consists in the having of a bishop.*" In the application of Episcopacy to the matter of "*regimen*," or the due *government of the Church*, I would only say that the lodging of executive power, and of general supervision, in the bishops, is necessary, not to the *esse*, but the *bene esse*—not to the *being*, but the *well being* of the Church; not to the claim of any body of professing Christians to being a part of the Catholic Church; but to its claim to being *so ordered* as Christ and his apostles provided.

To be more definite, I would say, that I regard *Episcopacy* as an essential of the Christian faith, only in its connexion with the perpetuating of the line of the Christian ministry, and not in its connexion with the good government of the Church. I can suppose an entire severance of the two. I can conceive of the order of bishops being preserved for the single purpose of ordination, and being totally excluded from all voice in either the making or the executing of the laws of the Church, and all acknowledged right to govern the clergy of their own ordaining. This would be an unchristian and high-handed violation of evangelical order, and be deadly to the *well* being, but by no means interfere with the *being*, of the Church. It is a state of things, however, which may be supposed to exist. And the supposition is a fair illustration of the position here taken, that Episcopacy, that is, Episcopal *ordination*, may be an essential of the Christian faith, or the evangelical system; although the same may not be said of Episcopal *regimen*, or the conceding to bishops of their rightful claim to official precedence in ecclesiastical legislation and discipline.

This great principle involved in the above supposed case, may be further illustrated by facts. The Church of Rome, the Greek Church, the Church of England, the Ancient Oriental Churches, the Episcopal Church of Scotland, the Moravian Church, and our own Church, all have the *Episcopacy*. But they differ widely in the details respectively of their polity, even in the important point of Episcopal regimen. In the Romish Church, the primitive prerogatives of the bishops are, in a good degree, sacrificed to the unscriptural encroachments of the papacy. In the Church of England, the same prerogatives are not a little cramped and qualified by the consequences of the connexion there subsisting between the church and state. In Scotland, the bishops are, (or until recently were,) it is believed, the only legislative body of the Church. In the Moravian Church, if I am rightly informed, Episcopal *regimen* amounts to very little, scarcely any prerogative, except ordination, being attached to its prelacy. Of the Greek Church, and the Ancient Oriental Churches, I say nothing, because I know but little on this subject. The facts which I have adduced, will, I believe, sufficiently illustrate the distinction I would make between Episcopacy and Episcopal regimen, or Church government. The former gives the ministry, or imparts, in good old Hooker's phrase, the *being* of a Church. The latter is connected with the due ordering of the ministerial functions, and the *government* of the Church. Give us, I would say, the *ministry*,—that is, according to the view here taken, secure the *Episcopacy*, and then we will discuss the point of regimen, or Church polity.

In further illustration of these views, the cases respectively of the Moravians and the Methodists present themselves to my mind. The former, as I before remarked, have the *Episcopacy*, but a very partial and feeble *Episcopal regimen*. The latter, have a very strong and efficient Episcopal regimen, but have not the Episcopacy. And what is the consequence? A Moravian deacon, priest, or bishop, notwithstanding his coming from a communion that wants "that kind of regimen which is best," is, on his giving certain canonical securities of adherence to our doctrines and principles of ecclesiastical order, received among us as a minister of Christ in his respective grade. A Methodist bishop, elder, or deacon, although coming from a communion distinguished by a very efficient Episcopal regimen, must, if he would minister among us, seek, as a layman, not admission into *our* ministry, but ordination into the lowest grade of the ministry in *the Church of* God: and this, because, although he has lived under an ecclesiastical regimen, Episcopal for all the purposes of *government*, yet, he has received his orders from one who, though exercising Episcopal *regimen*, had not that *Episcopacy* which Christ established in his Church as the channel of the ministerial succession. John Wesley, from whom all the Methodist bishops derive their authority, having been himself but a Presbyter.

And now, Mr. Editor, having, as I hope, made the distinction which I would take, fully clear, I would say of Episcopal *regimen*, scriptural, primitive, important, and indeed necessary to the well-being and evangelical modelling of a Church, as I deem it to be, that I do not look upon it as an essential of the Christian faith, or the Gospel system of religion. Not so of *Episcopacy*. This I do regard in that light; and prating though it be, must be allowed to say so, and to give my reasons for it.

Will your correspondent, "M.," (the *late* "M." I mean,) refuse to join me in the proposition that every Christian man is not invested with the right to minister in the functions of the Christian ministry? Will he withhold assent to the principle that this right must be derived by a commission from Christ? On this point let him and your other readers who may take an interest in it hear again the oft, but not too often, quoted immortal Hooker. "The ministry of things divine is a function, which, as God did himself institute, so neither may men undertake the same, but by authority and power given them in lawful manner. God which hath given us the light of his heavenly truth, hath ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world; which men, thereunto assigned, do hold their authority from him; it being neither possible for all, nor for every man, without distinction, convenient to take upon him a charge of so great importance. They are, therefore, ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors, and his laborers; who should give them their commission, but he whose most inward affairs they manage? Is not God alone the Father of Spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man, as our Lord did unto Peter, *Feed my sheep? preach? baptize? do this in remembrance of me? whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive?* What think we? Are these terrestrial sounds; or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth, and bringeth God himself from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched, if we consider it aright, and notwithstanding, imagine that any but God can bestow it!" * * * * "Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special order, consecrated unto the service of the Most High in things wherewith others may not meddle."*

Now, what is it that constitutes the severance of the ministry from other men? What is it, the want of which makes it wrong for men to meddle in the functions of the ministry? I trust I do no injustice to your correspondent in supposing that he does not regard an extraordinary and supernatural call as the method by which God now takes his ministers from among men; and that he will not grant the possession of true piety, or an impression of duty, to be a warrant for entering on sacerdotal labors. If I am mistaken, "M." is doubtless honest and conscientious in his views, and be he a stripling or a giant in theology, I will not accuse him of prating when he advances his sentiments, because it would be neither courteous nor Christian to do so; and I never knew any good gained to argument by calling hard names, or indulging in ill feelings.

I suppose, however, that "M." grants that an external commission is necessary in order to entitle a man to minister in holy things. Whence is this to be derived? If ordination by any man, or any body of men who may choose to administer it, is not to be deemed valid, there are those from whom *only* it can be validly had. Who are they? Let "M." take his choice. Let them be the lay representatives of a congregation. Let them be presbyters. Let them be bishops. It matters not in the present point in the argument. It may be either. It may be all. Still, there are those whose ordination, and consequently the ministrations of those ordained by whom, cannot be considered as valid. This is no prating, but sound logic, and the necessary result of conscientious inquiry into a deeply interesting department of religious duty. Salvation through Christ alone; sanctification by the Holy Ghost; and the sacraments, ordinances, and services of the Church, and the preaching of the word, as means and conditions of sanctification and salvation, I take to be essentials of the Christian faith. And if every man is not an authorized administrator of the sacraments, and preacher of the word, I see not how the question, *who is such*, can be regarded otherwise than as also connected with those essentials, or the right solution of it, otherwise than as determining one of those essentials.

The instituting, then, Mr. Editor, and seriously and devoutly prosecuting of the inquiry, *who are to be regarded as duly authorized ministers of* Christ, so far from being of minor importance, appears to me to be invested with all the sacred interest which, in all truly Christian minds, cannot but attach itself to every point connected with God's gracious plan of mercy and salvation, through Jesus Christ, to our fallen world. And it is in its connexion with this inquiry, and not with any question of mere regimen, or Church polity, that I consider Episcopacy as an essential of the Christian faith; that is, as entering as a divinely constituted part thereof into the Christian system. For I regard ordination on the principles of Episcopacy, as *the* method instituted by Divine wisdom for securing to the world, in all ages, that ministry of which the functions are, by the same authority, appointed means and conditions of our enjoying the sanctifying influences of the Divine Spirit, and attaining to salvation through the Divine Redeemer. If others think differently, if they believe that sacraments are not connected with the required working out of our salvation; or that sacraments can be validly had at the hands of any man or woman, or at the hands of those ordained otherwise than as Christ has provided, be it by professed lay ordination, or by ordination on any other principle than that of Episcopacy, God forbid that I should judge *them*; but I surely may judge their *principles* and *practices*. God forbid that I should presume to shut them out from mercy; but I may surely venture, as the honest conclusion from my honest convictions of right and duty, to think that they are not seeking mercy in the way of God's appointment, and to doubt whether what they regard as orders, and as sacraments, sincerely as I pray that they may be blessed to them for the honesty, sincerity, and piety of heart with which they are used, are yet those ordinances of the Christian Church, to the validity of which our blessed Lord has been pleased to set his own seal. Conscious of so much need, myself, of charity, at the hands of my fellow men, and mercy and forbearance at the hands of my gracious God, I have great charity for those whom I cannot but think in error, whether in doctrine, or in duty, even to the extent of departure from essentials of the Christian faith. But I cannot, therefore, be insensible to the magnitude and just consequences of the errors themselves.

It is not my present intention to enter into a proof or vindication of the views on the subject of this article, which, it is obvious on the face of it, are honestly and conscientiously entertained by me, namely, that Episcopacy being the divinely appointed mode of transmitting the Christian ministry, I can admit the validity of none other. If I have been at all successful, I may claim exemption from the charge of uncharitableness for entertaining these views, for expressing them, and for carrying them out to all their legitimate consequences.

If in saying this, I prate,† it is my comfort to know that the Church does also. She ascribes *Episcopacy*, and the ministry in three orders, to the appointment of Almighty God. She declares it unlawful for any man to preach the Gospel, or minister the sacraments, unless he has had Episcopal ordination. She declares—and actions speak louder than words—her sense of valid ministrations, and her inference from the above premises, by requiring all who have officiated with non-episcopal orders, when desiring to transfer their services to her pale, to come, as laymen come, to the bishop, and seek from him admission, not to *her* ministry, but to the ministry of *the Church of* God. Can there be a stronger declaration of the invalidity of any previous ordination, and of course of any previous claim to a right to minister in the word and ordinances? I trow not.

And this doctrine of the Church, I frankly avow to be my own, on the subject of

Validity.

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* Ecclesiastical Polity, Book v. Sect. 77.

† When I met with this expression in the communication of your correspondent "M.," and thought of the many great and good men to whom, as used by him, it would apply, my mind involuntarily turned to the time when it was said of an eminently distinguished advocate of evangelical doctrine and order, "What will this babbler say?" Acts xvii. 18.

For the Churchman.

Mr. Editor,—I was born and educated in an Anti-Episcopal denomination; was totally ignorant even of the existence of an Episcopal Church until I was about sixteen years of age, when my attention was drawn to that Church by an able and eloquent sermon preached by Bishop (then Dr.) Hobart, Assistant Minister of Trinity Church in this city. It was the *doctrine* of this sermon, being different from the high-toned ultra Calvinistic sentiments which I had been accustomed to hear, which particularly attracted my notice. A desire to become further and better acquainted with the doctrinal views of a large and highly respectable body of professing Christians, differing in many other respects from the body to which I belonged, gradually and ultimately led me to a close and critical examination of their various points of difference. That one which was the most novel and extraordinary, and the most difficult to be satisfactorily accounted for to my mind, was *their orders* of the ministry,—bishops, priests, and deacons.

Accustomed as I had been to hear the "Westminster divines" lauded as the very perfection of human wisdom, I wondered how it happened that they had omitted so important a matter, as the proper organization of the ministry of the Presbyterian Church, if the Christian ministry originally existed in three orders instead of one. The whole subject was new to me. It was but recently that I had even heard of the Episcopal Church, and so little was I acquainted with Episcopalians as scarcely to know how to get at the requisite means of a due examination of the subject. Fortunately for me, about this time I became acquainted with a very intelligent Episcopalian lady, from whom I derived so much and such valuable information as to sharpen my appetite for further supplies of it. In this state of mind I addressed myself to the task of a full and thorough examination of the subject of the ministry. I commenced by a careful examination of the Scriptures, and fully satisfied myself long before I had the pleasure of seeing the admirable tract on that subject by the Assistant Bishop of Pennsylvania, that "Episcopacy tested by Scripture," would be found to be the truth. I then diligently read ancient authors, and gave myself to the study of Ecclesiastical history, and in the long and unbroken period of *fifteen hundred years*, I could discover nothing but the Episcopal ministry as originally and *divinely* constituted in the three orders of bishops, priests, and deacons; the bishops possessing and exercising the EXCLUSIVE right of ordination. Coming down to the period of the Reformation, I found even John Calvin admitting that Episcopacy was a godly institution, and declaring that man worthy of being anathematized who would not submit to such an hierarchy as they had in England at that time. I found Luther never impugning the power and authority of bishops, until driven to it by the necessity of establishing his newly organized Church without them. I found the President of the Synod of Dort apologizing to Bishop Hall, the representative of the British Church in that assembly, for their want of Episcopacy, by the necessity of the circumstances in which they are placed. I read with great care the justly styled "judicious Hooker's" Ecclesiastical Polity, and the greater part of the more recent works on the subject. Among these last-mentioned works, I would particularly name the admirable "Apology for Apostolic Order," by Bishop Hobart. In my humble judgment there is no work extant on the subject of which it treats more able, clear, and perfectly unanswerable, than "Hobart's Apology." To resist this constantly accumulating mass of testimony in favor of the universal prevalence of Episcopacy, having its foundation in holy Scripture, and extending in one unbroken chain for fifteen hundred years, and after that only very partially set aside, as compared with the whole of Episcopal Christendom, was indeed absolutely impossible. I therefore most readily, and from the most convincing evidence and thorough conviction, came to the conclusion that the Christian ministry was constituted by the great Head of the Church in three orders, and that being of divine appointment, is of *unalterable* obligation.

Perhaps your readers will inquire why all this long story? I answer, merely to show how gradually but certainly an inquiring mind was led from a total ignorance of the subject, to the full and resplendent light of truth, by which that ignorance and darkness was dispelled.

I now stand before you and your readers, Mr. Editor, a strong and decided Churchman, entirely stripped of all my former Presbyterianism, and relieved from any doubt as to the total invalidity of any other than Episcopal ordination. Judge then of my surprise at seeing in a late number of the Churchman, an article under the signature of "M.," "Episcopacy not essential to the Christian faith, in the opinion of Bishop White." For that venerable man and exemplary Christian, no one entertains a more sincere and profound respect than myself; but in a matter involving a question of *fact*, and fair deduction from that fact, the *mere opinion* of any individual, however exalted and estimable, is not to be received as the admitted and established doctrine of the Church, in opposition to her recorded decisions, as contained in the preface to her ordinal, and the service for the ordination of deacons and priests. The Church expressly denies the authority and validity of non-Episcopal orders by the *fact* of her refusal to receive non-episcopally ordained clergymen into her communion. She insists upon their submitting to ordination by the imposition of the hands of her own bishops. These are facts which cannot be denied, or reasoned out of existence.

Bishop White expressly admits the *divine authority of Episcopacy*, and so does the Church in her ordinal, &c. The simple question then to be considered is, whether a *divine institution* may be set aside either in whole or in part by any *human authority*: and whether we are warranted in calling that merely *defective* which is totally destitute of the essential of its very existence, *its authority*. From whence does man derive the *authority* either to *create a Christian ministry*, or to lessen the obligation and binding force of that established by our blessed Saviour himself? To my mind there is something fearfully appalling in the idea that man, presumptuous man, will thus dare to meddle with that which is established by divine authority. If poor, weak, fallible, and sinful man can *create* a ministry, &c., and invest it with the authority and attributes of ambassadors of Christ, can he not also *create*, alter, and modify the *word* of God in such way to suit his own views of *expediency?* The Scriptures bear hard upon Universalists and Unitarians. It is thought perhaps by some, unkind and uncharitable to push matters to an extreme: these good people must not be denounced as unsound in the faith of the Gospel, and therefore out of mere charity and good-will too, will accommodate the text of the sacred Scriptures so as to afford them some good ground whereon to stand, and vindicate their title to the name and character of Christians of undoubted soundness in the faith!

Mr. Editor, it may be presumptuous in me to say it, but I nevertheless avow it as my deliberate opinion, that he who lessens the authority and obligation of a *divinely constituted ministry*, stands on similar grounds with him who would presume to alter the *text of the word of* God in accommodation to the erroneous opinions of the various sectaries around him. Is it unkind or uncharitable to contend earnestly for the truth, provided we do it in a proper spirit? Is it illogical to carry out our principles to their legitimate conclusions? Is any principle sound and solid that will not admit of an *extreme* application? Is Episcopacy to be limited and restricted because it interferes with Presbyterianism? If the ministry existed only in one order, must its authority be limited and restrained because it avows the invalidity of mere lay ordination?

Mr. Editor, in the judgment of him who now addresses you, there is no middle ground of *principle* whereon to stand between Episcopacy on the one hand, and so having the outward form and being of the Christian Church, and independency on the other hand, and so being totally destitute of a Church possessing any other than *human authority*, and consequently of no obligation whatever. My neighbor cannot demand of me that I should become a member of *his Church*, and if he did I should heed him as little as I would the whistling of the wind. But if the duly authorized and commissioned ambassadors of Christ, who come to me with their commissions duly verified, come to demand of me to enter His Church, as the only means of entering into covenant with him, and so placing myself in the direct channels of his grace and favor, I should instantly comply with their summons, as if it had been made in person by the Great Head of the Church.

A Churchman of New-York.

For the Churchman.

Mr. Editor,—"A Churchman" says, the idea of a right to read the verses never entered into his head till he met with it in the second paragraph of his opponent;—that paragraph was a literal quotation of his language and no more.

He further says, "To the City Congregations the question of 'Old Trinity' was restricted," why then has he travelled out of the case and extended it to country churches, and churches not in our communion.

I sought to be enlightened by "A Churchman," as to the origin of "the good old usage" of reading the metre psalms, &c. and to the rights of the clergyman as asserted by him, and am answered in the following words:—"With regard to the right of which, it is probably lost in time immemorial." In our own Church, however, the practice has the sanction of as high authority as that of playing over the tune, namely, the sanction of the earliest General Convention in 1789, which "gave or rather continued to the minister the same right to read the verses, which it gave to the organist, under the control of the minister, to play the tune to be sung;" in other words, it prohibited neither of these practises, both of which prevailed to a greater or less extent at that period.

I join issue here, and deny that any part of that paragraph, as relates to our Church, is founded in fact, except the words "it prohibited neither."

With "probable rights lost in time immemorial," I will not take up my time or his, but come at once to facts within memory.

It will not be denied, I presume, that general custom is common law, where no statute exists to the contrary. In the Church of England, at the period of our separation, it was not customary to read the metre psalms and hymns. At the date of our Convention, in 1789, no such custom existed here. I referred to that first proceeding of our Church, to show how particular it was as to directions concerning *singing* and *music*, and discretion of clergymen, while not a word of such was given to *reading*. There is no rubric giving such discretion.

I, therefore, take the position, that there was neither common law, canon law, or rubric for reading the metre psalms, &c. I deny that the "practice (of reading) has the sanction of as high authority as that of playing over the tune." The clergyman had canon law both as to the *singing* and the *tunes*. The organist had *common law* as to playing them over, (from time immemorial, if my opponent pleases,) unless the clergyman, under his discretion as to light and unseemly music, forbids it.

I deny that the practice of reading the metre psalms "prevailed" at all "at that period." From that period to October, 1825, it was the uniform custom for the parish clerk, wherever there was one, to give out the portion of psalms, &c. to be sung, but I never knew one to read it.

From the period of the Convention to the present, it never was the custom for any one of our bishops in his diocese to read the metre psalms, &c.

It is not the custom of our oldest churches at this day to read them.

Surely then, I am justified in the assertion of my first communication; that what my opponent styles "the good old usage" is an innovation, and of a recent origin.

I am not willing to admit that my remarks as to the right of reading the 119th Psalm, was any more a measure of ridicule than my opponent's, as to introducing theatrical music, &c. Nor do I believe in the doctrine, that if the expediency ever should exist for singing the whole of that psalm, it would equally exist for its being first read. If "no prohibition" gives the clergyman the right contended for, then, I say, he would have double right to read the Gloria in Excelsis before its being sung, for it is authorized by the rubrics to be either *said* or *sung*; and of the sublimity of its language, I think, we shall not differ in opinion.

After travelling over a vast space, we are brought down to a sole matter of expediency, so says my opponent. On that head my experience confirms me in the belief, that where the *full service* is uniformly used, it is long enough without repeating the metre psalms. That where the innovation from the old established usage of the Church exists, it is generally at the expense of part of the Liturgy, or some other of the service or expounding of Scripture, and which does not meet my ideas of improvement or expediency.

As our Liturgy embraces all the psalms in prose, a portion of which is read in all our Church services, it appears to me inexpedient to both read and sing a portion of the same in metre.

My experience further satisfies me, that the sublime feeling arising from sacred music, is lessened by the common-place effect of first hearing the words read; and that the small proportion of our psalms, &c. ever sung so familiarize them to the ears of a steady congregation, as to make further repetition by reading unnecessary. By way of illustration, suppose at one morning service four verses of the 51st Psalm, the 74th, 75th, and three verses of the 76th Hymn, with Gloria Patri to each, had been sung, with which almost every Churchman is acquainted by heart, could there have been any expediency in first reading those fifteen verses?

With any improvement in sacred music, "A Churchman" shall have my hearty concurrence. It is the sublimity of our beautiful psalms and hymns, when sung, that I would not have weakened by any prior reading, however well done.

With the interesting exhibition of sacred music at Christ Church, no one could fail to be well pleased; but I am yet to learn that its beauty arose from prior reading.

A Sexagenarian.

For the Churchman.

THE RESPONSIBILITY OF YOUNG MEN.

Mr. Editor,—I had the privilege, together with many other Episcopalians, of attending the late meeting of the Young Men's Auxiliary Education and Missionary Society in the Church of the Ascension. I trust that the impressions which were made on my mind on that occasion will not soon be forgotten. This society must be regarded as of the first importance by every lover of the cause of Christ and his Church, which are intimately connected. "I write," says the holy Apostle, "unto you young men, because ye are strong, and the word of God abideth in you." This is doubtless as true in our day as it ever was; and may the young men of the present age be as strong as they were in every respect. It will be but a short time before our fathers shall leave this theatre of action. They will soon have finished their labors, and then their works shall follow them. The middle aged will soon become inactive by various causes, and in a few years at least they will follow their fathers from time to eternity. Where then is the hope of the Church? How are our religious institutions to be supported? Must we not stand by the active and energetic exertions of our young men? On the contrary, if they are not active, must not all our societies perish for lack of support? This is a solemn thought, and it addresses itself to the heart and conscience of every young Episcopalian. If our young men would not bring their fathers' gray hairs with sorrow to the grave,—if they would not give an occasion of offence to the well-wishers of the Redeemer's cause,—if they would live in accordance with the requisitions of the Gospel of Jesus Christ,—if they would do all this, let them be actively engaged in all the benevolent objects of the Church. It is not only highly desirable that they should be strong—that they all should have faith—but they must show their faith by their works. Even if they feel the importance of doing what they can, in reference to this as well as to other societies, that is not sufficient. We should carry out our ideas of duty so far, that we actually perform whatever is clearly pointed out as lawful and obligatory. I would throw out one suggestion, which I think, if put in practice, will be of great benefit to the Young Men's Education and Missionary Society. It is this, that the managers from each of the different churches be authorized to hold meetings once in each month in their respective congregations. At each of these meetings let two or three members, who have been previously appointed, read such information on the objects of the society as they may obtain. If this plan was put in operation, (by the permission of the Bishop,) it would undoubtedly be of great service to the society. Her members would gain intelligence on her objects,—they would become more interested for her welfare,—their numbers would be more numerous,—her operations would in every respect become more extensive,—and her influence would be greater. Whether this suggestion will meet the approbation of the society or not, I trust that they will go on in the good work which they have undertaken; and who knows but that this society, formed by the young men of New-York, will be the means, under God, of turning many from darkness to light, and from the power of sin and death, to serve the only true God, and Jesus Christ whom he hath sent.

An Old Fashioned Churchman.

For the Churchman.

I send you this communication, Mr. Editor, at the request of a lady, whose zeal alone would make her cause interesting, if it were not deeply so in itself. But that it has every intrinsic claim to the aid which a notice in your columns can procure for it, will, I think, appear after a brief explanation.

The Episcopalians of Roxbury, a small town in Massachusetts, have erected for themselves a church edifice, which is now nearly completed. But in consequence of the failure of a source of supply on which they had relied, they find themselves deficient in funds to an amount exceeding $500. In their default to raise this sum, in the course of a few weeks, there is every reason to fear that the building will fall into the possession of the Romanists.

I have before me now a letter written by a lady, one of the most zealous of the little "band" in Roxbury "whose hearts God hath touched," and who have determined, by his help, to worship him in our pure and spiritual services. This letter states that the workmen have stopped two or three times for the want of their pay, and have been only induced to go on in consequence of great exertions made by three or four individuals, to raise a few dollars for the supply of their immediate necessities. The letter states, "I have had to deprive myself of many little things on that account."

As a last resort, the ladies of Roxbury have determined to have a fair, to be held about the 1st of July. The letter quoted above is an appeal to a friend of the writer in this city to give her aid, and to endeavor to excite some interest among Episcopalians here in behalf of the pious enterprise of our Roxbury brethren. She has endeavored personally to do what she can, and she hopes that your insertion of this brief statement in your paper, may elicit the kind feelings and liberality of some of the members of our Church in this city, who are blessed with the means of contributing to the spiritual relief of those who are less favored than themselves.

Donations to this object, either in money or in articles for the fair, will be thankfully received at 106 Leonard street, 61 Murray, 77 Anthony, and may I not add, at the office of the Churchman.

X. S. A.

For the Churchman.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Mr. Editor,—It is probable that most of your readers are aware of the existence of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York. The account of the formation of this Society, its Constitution, and a notice of its 'public meeting' have all been published in your columns. Your readers, therefore, Sir, must be aware also of its objects. They are, simply, to aid in the education of candidates for the ministry, and in the supply of preachers of the everlasting Gospel. Having such objects in view it surely *commends itself* to the active exertions and the prayers of the Episcopal community.

My design, Mr. Editor, in the present communication, is to ask these exertions and these prayers from each of your readers. That this Society is capable, by GOD'S blessing, of effecting much, no one will doubt. Let also no one doubt that without support, earnest, active, prayerful support, it must languish, it must die. Shall this be the case? It remains with you, Episcopalians, to say. Shall a Society like this, having in view, beside the advancement of the Redeemer's kingdom, the noble object of enlisting in a good cause the affections of *young men* —shall such a Society be allowed to perish in its infancy, or by neglect in early years, to attain its manhood sickly and feeble? Surely not. What then is to be done? The answer, Mr. Editor, is plain. Let the young men of our Church, under a sense of their responsibilities and the debt of gratitude they owe to a crucified Redeemer, come forward in their strenght, (but trusting in a greater strength, to make their *weakness strong*) and let them put forth the exertions and the prayers which are asked in this communication. But, Sir, we know that the eyes of many a young man whose services we need, may not light upon these remarks. We know, too, that very many of your readers are not *young men.* Now the question is, how shall this short article be made to bear upon these two classes? In this way, Mr. Editor. Let each of your readers, who is not called upon to labor *personally* in the cause of this Society, not forget that he may labor quite as effectively by exerting his *influence* to engage young men in its service. Especially let the Rev. clergy enforce upon the young men of their own parishes the obligations resting upon them. Should this be done, Mr. Editor, I do believe this Society would rapidly increase in strength and usefulness. Let every Episcopalian consider the cause his own. That many, at least, of your readers, may be induced to make the experiment, trusting in GOD for his blessing, is the prayer of yours, Z. G. Y.

THE CHURCHMAN.

SATURDAY, JUNE 28, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

FREE INSTITUTIONS.—Virtue and Intelligence, we are told, are the main pillars of Republican Government. This is the truth, but not the whole truth: or rather, it is a very imperfect expression of the truth. Virtue is a term of indefinite and varying import. The imperious Roman and the crafty Carthaginian, the voluptuous Greek and the rapacious Scythian, have all been the advocates of virtue in different senses of the word. Christianity has raised the standard of virtue, and divines have dignified the word by adopting it into their vocabulary, and attempting to give it a fixed and reasonable import. But they have not wholly succeeded. Like other elements of the world, the word will not mix up with the Christian system: and in current usage still retains its lax and fugitive meaning. Many persons of unquestioned virtue advocate principles and practices which JESUS CHRIST condemns. And as for intelligence, it is an instrument equally powerful for evil as for good. The least intelligent man may be a good citizen, and the most intelligent man may be the worst citizen.

If then the phrase we have mentioned is intended, as we suppose, to express the elements of republican character, as it should exist in the mass of the citizens, it is not only not sufficiently expressive, but positively inaccurate. We need a phrase which shall not only consist of different terms, but mean a different thing. And if illustrious statesmen who are never backward to appreciate the power of words and pithy sayings in forming national character, had condescended to take a lesson from St. Paul or St. John, they would have found language more simple, more striking, more accurate, and infinitely more expressive. A Christian statesman would have said that Faith and Love are the main pillars of a free government; nor could the most enlightened patriot desire a better groundwork for republican character.

Faith is a belief of the TRUTH. A man may have faith who believes in errors, but he never thinks that his faith involves error: on the contrary, convince him of his error and he will renounce it. But what is TRUTH? Define it as we may, the brightest manifestation of it is the WORD of GOD. As in common language a word is the representative of an idea, so is the WORD of GOD the representative of the TRUTH of GOD. In the word of GOD, then, whether we understand thereby the written revelation or JESUS CHRIST himself, who is, in the highest possible sense, the Word or manifestation of GOD, we have a standard, perfect, unchangeable, imperishable. The man that receives the precepts of the Gospel, and beholds the example of CHRIST, has before him a rule of perfect conduct, and a model of perfect character. In this standard there is nothing capricious or fluctuating.

Obedience to the TRUTH constitutes moral goodness. Hence it is philosophically true that "whosoever *believeth not* shall be damned;" shall become a prey to ignorance and error, vice and misery; and "whosoever believeth shall be saved" from the danger and ruin to which, by the want of faith, he is exposed.

When we say obedience, we mean willing obedience. But what constitutes a *willing* obedience? What makes the difference between the obedience of the slave, and the obedience of the son? The difference is that one obeys from fear, the other from love. Love then is the parent of willing obedience. Love is the governing principle of a free mind. Truth is the law of universal union: love is the energy which subjects us to this law, and which by means of it binds together the moral creation of GOD. It is by means of these principles that JESUS CHRIST aims to unite the minds of men. The history of mankind is a perpetually accumulating proof that no other union can long subsist. Where is the union of minds that was ever effected by force? Blood enough has been shed to accomplish the object, if it could be accomplished. But it cannot. No power of terror, blood or war has ever achieved more than the temporary semblance of union. An unwilling union is a contradiction in terms; a self-evident absurdity. There can be no union where there is not a love of the law of union. Love is the principle of attraction in the moral world, as is hatred the principle of repulsion. And where men hate one another, or hate the law, the most powerful restraint is no better than a rope of sand. But where men love one another, or love the law, they coalesce naturally, and as it were by a divine necessity.

The best human governments, or in other words, the best human laws are a very imperfect approximation to the law of Truth, or of universal union. Hence so soon as men shall unite in willing obedience to the perfect law of Truth, there will be no longer any necessity for the imperfect laws of human invention. In this event the truth will have made them free, and when the truth shall have made them free they will be free indeed.

This is the beauty of the republican theory. The aim of the republican statesman is to induce men to unite in voluntary subjection to law. But this is an end which he can never accomplish without the aid of the Christian legislator. Political regeneration, to be of any value, must be identified with moral regeneration. Perfect freedom is a willing obedience to the Truth: and hence Faith and Love, which are the elements of such an obedience, must be the main pillars of a perpetual free government.

The Life of the Rev. Rowland Hill, A. M. By the Rev. EDWIN SIDNEY, A. M. First American edition. New-York: D. Appleton & Co. 1834. 12mo. pp. 412.

MR. ROWLAND HILL was a most remarkable man, and his biography will be generally read. The admirers of Mr. Hill will of course read the book *con amore*, and those who condemn him for his irregularities and eccentricities will find matter for profitable reflection, and even such as cannot be instructed will be entertained. Mr. Hill was a preacher of the same school with Whitfield, and second only to Whitfield in popularity. He was of noble family, but became an itinerant preacher when a boy, and though in mature years he formed a parish in London, yet his favorite habits of itinerancy were never wholly abandoned, through his long life of more than fourscore years. Sheridan used to say of him that "his ideas came red-hot from the heart;" but probably his own characteristic description of his preaching is the best, viz. that it was of the "slap-dash" sort. He was a man of ready and pungent wit, with sallies of which he was not unwilling to enliven his sermons. We have not time to write a review of the book, and must be satisfied to introduce it to the reader with a few extracts.

Mr. Hill was, of course, a warm advocate for prayer meetings, and though he ever thought that good resulted from them, yet "late in life he admitted that they were not without their attendant evils, and wished he had considered by what means he could have so managed them, as to have made them the channels of more unmixed usefulness." On this his biographer makes the following judicious reflection:

"To distinguish *public* from *social worship*, in which a layman may officiate in the presence of his minister, is a very favorite theory with some good and zealous persons. The evils resulting from this custom among Dissenters, have long been visible in the dictatorial direction of what the precise views of their several ministers *must* be, and in the want of a teachable spirit in receiving their instructions, as well as of a willingness to be guided by pastoral authority and influence. For a clergyman to permit and sanction such a proceeding, is scarcely consistent with the proper discipline and order of the Church; and is, to use the judicious language of Mr. Scott, an 'irregularity which cannot be justified to our diocesans or others.' Besides, any thing which tends to make men undervalue the appointed usages of public worship, conducted solely by the authorized minister, is an evil which no good, arising from other modes of bringing the professedly religious together, can ever possibly counterbalance."—pp. 146, 147.

Speaking of the erection of Surrey Chapel, and of Mr. Hill's desire to render it a means of drawing together ministers of different religious communities, his biographer takes occasion to say:

"The impulses of a benevolent disposition, much more than deep reflection, were the moving principles of his religious career; and he believed that things might be as he wished to see them. The light of love was so bright in his mind, that it overpowered the milder beams of deliberate calculation. This was so evident, that even those who differed most widely from him, never doubted for an instant, the perfect purity of his intentions, or the honesty of his opinions."—p. 138.

We shall give two more extracts, the one a specimen of his eloquence, and the other of his wit:

"The energy of his manner at times, and the power of his voice, were almost overwhelming. Once, at Wotton, he was completely carried away by the impetuous rush of his feelings, and, raising himself to his full stature, he exclaimed—'Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in, and bury three human beings alive. I lifted up my voice for help, so loud, that I was heard in the town below, at a distance of a mile; help came and rescued two of the poor sufferers. No one called me an *enthusiast* then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of wo, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee *aloud* to fly for refuge, to the hope set before thee in the Gospel of CHRIST JESUS.'"—pp. 190, 191.

The illustration and the application of it are alike good, and if we cannot say as much for the next extract, we are at least sure that by putting the two in juxtaposition, we do no injustice to Mr. Hill's character.

It was common for his friends to write notices of remarkable calamities, or of persons who had been benefitted by his preaching, and hand them to him before he went into the desk:

"When these notices were given him he used generally to read them aloud; and once an impudent fellow placed a piece of paper on the reading desk, just before he was going to read prayers. He took it, and began—'The prayers of this congregation are desired—umph—for—umph—well, I suppose I must finish what I have begun —*for the Rev. Rowland Hill, that he will not go riding about in his carriage on a Sunday!*' This would have disconcerted almost any other man; but he looked up as coolly as possible and said—'If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service, and let me put a saddle on his back, I will ride him home instead of going in my carriage.' He then went on with the service as if nothing had happened."—p. 122.

CHURCH IN THE COLONIES.—The last favor which we received from the Rev. Mr. Whittingham, previously to his departure, was a list of the Clergy in the Diocese of Nova Scotia, Quebec and Bermuda. It was always a favorite object with him to increase and strengthen the ties which connect the Church in the United States to her sister Churches in the Colonies, and we have often regretted that our own means of information do not enable us oftener to testify our own wishes to the same effect.

CLERGY IN THE

DIOCESE OF NOVA SCOTIA.—*Bermudas.* Venerable Aubrey George Spencer, LL. D., D. D., Archdeacon, *Paget's Parish*; the Rev. —— —— the Principal of Devonshire College, *Hamilton Parish*; Rev. John Lough, *St. George's Parish*; Rev. Robert Hoare, *Somerset Parish*; Rev. —— Lightbourne, *Pembroke Parish*; Rev. R. Tucker, *Walsingham, near St. George's*; Rev. J. G. Murray, *Port Royal Parish*; Rev. —— Mantach, H. M. Dock Yard, *Ireland*; Rev. —— Lightbourne, *Hamilton Parish.*—PROVINCE OF NOVA SCOTIA. Venerable Richard Willis, D. D., Archdeacon, *St. Paul's, Halifax*; Rev. William Cogswell, M. A., *Falmouth, Nova Scotia*; Rev. Fitzgerald Uniack, M. A., *St. George's, Halifax*; Rev. Mather Byles Desbrisay, M. A., *Dartmouth, near Halifax, N. S.*; Rev. Richard B. Wiggins, M. A., *Amherst*; Rev. Edwin Gilpin, M. A., *Annapolis*; Rev. Thomas Howland White, M. A., *Antigonish*; Rev. H. Lambirth Owen, *Aylesford*; Rev. James Shreve, M. A., *Chester*; Rev. John Moore Campbell, M. A., *Cornwallis*; Rev. Roger Viets, *Digby*; Rev. Francis Whalley, *Granville*; Rev. Charles W. Weeks, B. A., *Guysborough*; Rev. John S. Clarke, B. A., *Horton*; Rev. Archibald Gray, M. A., *Sackville*; Rev. John Tidmarsh Moody, B. A., *Liverpool*; Rev. James Robertson, M. A., *Bridgetown*; Rev. James C. Cochran, M. A., *Lunenburgh*; Rev. Joshua W. Weeks, B. A., *New Dublin, La Have, Rives, Lunenburgh*; Rev. William King, M. A., Vice President King's College, *Windsor*; Rev. Charles Elliott, B. A., *Pictou*; Rev. George E. W. Morris, B. A., *Rawdon*; Rev. Thomas B. Rowland, D. D., *Shelburne*; Rev. Alfred Gilpin, M. A., *Weymouth*; Rev. W. C. King, B. A., *Rectory, Windsor*; Rev. Thomas A. Grantham, D. D., *Yarmouth*; Rev. John Burnyeat, *Truro*; Rev. John Stevenson, M. A., Professor, King's College, *Windsor*; Rev. Joseph H. Clinch, M. A., Collegiate Academy, *Windsor.*—PROVINCE OF NEW BRUNSWICK. Venerable George Coster, M. A., Archdeacon, *Frederickton*; Rev. Alexander Carnegie Somerville, M. A., *Bathurst*; Rev. Frederick Coster, *Carleton*; Rev. James Somerville, D. D., *Douglas*; Rev. Samuel R. Clarke, *Gage Town*; Rev. Abraham Wood, *Grand Lake*; Rev. John Dunn, B. A., *Grand Manan*; Rev. George Seymour Jarvis, M. A., *Hampstead*; Rev. William W. Walker, M. A., *Hampton*; Rev. Elias Scovil, M. A., *Kingston*; Rev. Raper Milner, *Maugerville*; Rev. Samuel Bacon, *Miramichi*; Rev. Addington Davenport Parker, M. A., *Prince William*; Rev. Christopher Milner, *Sackville*; Rev. Jerome Alley, B. A., *St. Andrew's*; Rev. Samuel Thomson, *St. George's*; Rev. Benjamin Gerish Gray, D. D., *St. John's*; Rev. J. W. D. Gray, M. A., *St. Johns*; Rev. Edwin Jacob, D. D., President of Frederickton College; Rev. Dr. Skeffington Thompson, *St. Stephen's*; Rev. Oliver Arnold, *Springfield*; Rev. Samuel Denis Lee Street, M. A., *Woodstock*; Rev. George Mac Cawley, M. A, Professor, Frederickton College.—CAPE BRETON ISLAND. Rev. James Allan Shaw, M. A., *Arichat*; Rev. Charles Ingles, M. A., *Sydney.*—PRINCE EDWARD ISLAND. Rev. Louis Charles Jenkins, *Charlotte Town*; Rev. Abram Van Gelder Wiggins, M. A., *St. Elenor's.*—NEWFOUNDLAND. Rev. Frederick Hamilton Carrington, B. A., *St. John's*; Rev. Thomas Martin Wood, *St. Bartholomew's, Portugal Cove*; Rev. Charles Shreve, B. A., *Conception Bay*; Rev. Charles Blackman, *Port de Grave*; Rev. William Nesbitt, *Heart's Content, Trinity Bay*; Rev. John Burt, *Harbor Grace*; Rev. William Bullock, *Trinity*; Rev. Henry James Fitzgerald, M. A., *Bonavista*; Rev. Nathaniel Allen Coster, *Greenspond*; Rev. John Chapman, *Twillingate*; Rev. William Bridge, M. A., Government House, *St. John's*.

DIOCESE OF QUEBEC—*Upper Canada.* Venerable Archdeacon Strachan, D. D., *York*; Venerable Archdeacon Stuart, D. D., *Kingston*; Rev. Job Deacon, *Adolphus Town*; Rev. Romaine Rolph, *Amherstburg*; Rev. John Miller, *Ancaster*; Rev. John Stoughton, *Bath*; Rev. Richard Harte, *Beckwith*; Rev. Thomas Campbell, *Belleville*; Rev. William Henry Gunning, *Brockville*; Rev. John Grier, *Carrying Place, Upper Canada*; Rev. Joseph Thomson, *Cavan*; Rev. Thomas Morley, *Chatham*; Rev. William Leeming, *Chippewa*; Rev. Alexander N. Bethune, *Cobourgh*; Rev. George Archbold, *Cornwall*; Rev. John Anderson, *Fort Erie*; Rev. Abraham Nelles, *Grand River*; Rev. George R. F. Grout, *Grimsby*; Rev. William Macaulay, *Hallowell*; Rev. Edward J. Boswell, *London*; Rev. Ralph Leeming, *Huntley*; Rev. V. P. Mayerhoffer, *Markham*; Rev. I. P. B. Lindsay, *Matilda*; Rev. Sattern Givins, Missionary to Mohawks; Rev. Thomas Creen, *Niagara*; Rev. Henry Patton, *Oxford*; Rev. Michael Harris, *Perth*; Rev. Samuel Armer, *Peterborough*; Rev. James Coghlan, *Port Hope*; Rev. Robert Brakey, *Prescot*; Rev. Robert Short, *Richmond*; Rev. James Clarke, *St. Katherines*; Rev. Mark Burnham, *St. Thomas*; Rev. William Johnson, *Sandwich*; Rev. D. Robertson, *Stanbridge*; Rev. James Magrath, *Toronto*; Rev. I. G. Weagant, *Williamsburgh*; Rev. Frederick Mack, *Osnaburgh*; Rev. Francis Evans, *Woodhouse*; Rev. Ropington Elms, *Yonge.*—LOWER CANADA. Venerable Dr. Archdeacon Mountain, *Quebec*; Rev. —— Stevens, Garrison Chaplain, *Quebec*; Rev. Thomas Johnson, *Abbotsford*; Rev. R. R. Burrage, *Aubigny*; Rev. Amos Ansley, *Berthur*; Rev. Micaiah Townsend, *Caldwell*; Rev. Joseph Brathwaite, *Chamblay*; Rev. John Leeds, *Coteau du Lac*; Rev. George McLeod Ross, *Drummondville*; Rev. Charles C. Cotton, *Dunham*; Rev. Jonathan Taylor, *Eaton*; Rev. William Arnold, *Gaspe*; Rev. Joseph Abbott, *Grenville*; Rev. Christopher Jackson, *Hatley*; Rev. A. H. Burwell, *By Town*; Rev. B. B. Stevens, *Lachine*; Rev. A. F. Atkinson, *Laprarie*; Rev. James L. Alexander, *Leeds*; Rev. Lucius Doolittle, *Paspebiac, Bay Chaleur*; Rev. E. W. Sewell, *Quebec Outposts*; Rev. James E. Burton, *Rawdon*; Rev. William Abbott, *St. Andrews*; Rev. James Reid, *St. Armand East*; Rev. Richard Whitwell, *St. Armand West*; Rev. W. D. Baldwyn, *St. John's*; Rev. George Salmon, *Shefford*; Rev. Charles B. Fleming, *Shipton*; Rev. John Jackson, *William Henry.*

STANDARD WORKS.—We are happy to state that the two volumes of the Standard Works which have been so long expected, are published. Vol. IV. is a translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the first Apology of Justin Martyr. The other, being Vol. VI. of the series, is the celebrated work of Sherlock on the Future Judgment. The Epistles are furnished with very copious notes by the translator, the Rev. Temple Chevallier, B. D., of Cambridge, England, and by the Editor. The delay of publication is not owing to any want of promptness or regularity in the Press, but solely to the ill health of the Editor, the Rev. Mr. Whittingham.

PARISH LIBRARY.—In the advertisement of the Agent of the Press, as it appears in our paper of this week, the titles of the Volumes of the Parish Library appear in connexion with those of the Standard Works. In the advertisement of last week they were omitted by the Printer for want of room.

PROFESSOR STUART ON THE HEBREWS.—The review which we publish in the last page of the present number we have read with entire satisfaction, and we recommend the perusal of it to all those who desire to cherish an enlightened attachment to the standard version of the Scriptures, and to know how far it is likely to be improved by the spirit of German criticism.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

BISHOP ONDERDONK proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego; Friday, August 1, Sodus.

Tenth Sunday after Trinity, August 3, Pultneyville; 4, Palmyra; 5, Penfield.

Other appointments to be hereafter notified.

Where Priests' Orders are to be administered, the candidate is expected to have the requisite number of Presbyters—two at least—present on the occasion.

CONFIRMATION.—On the fourth Sunday after Trinity, June 22, the Bishop of this Diocese confirmed seven persons in St. Mary's Church, in this city.

ORDINATION.—At an ordination held at Staunton, on Sunday, the 26th ult., by the Right Rev. Wm. Meade, Messrs. Philip Slaughter, jun., and John H. Clarke, were admitted to the Order of Deacons, and the Rev. William G. Jackson to the Order of Priests.

On Friday, May 30th, at Easton, during the sitting of the Maryland Convention, the Rev. Lucien B. Wright, the Rev. Hugh T. Harrison, the Rev. F. R. Hanson, and the Rev. James McGregor Dale, were ordained Priests by the Bishop of the Diocese. At the same time, Messrs. Charles B. Dana and Alfred Holmead were ordained Deacons.—*Episc. Rec.*

CLERICAL CHANGES.—We announced some time ago, the election of the Rev. Dr. Ducachet to the Rectorship of St. Paul's Church in this city, vacant by the resignation of the Rev. Dr. Tyng. Dr. Ducachet having declined this call, the Rev. Samuel A. McCoskry has been unanimously elected Rector of St. Paul's Church, and has signified his acceptance.

The Rev. L. H. Johns, of the Diocese of Maryland, has removed from Cumberland to Frederick Town, and taken charge of the churches at Catoctin Furnace and the Point of Rocks in Frederick county.

The Rev. Francis Peck has recently taken charge of the Church at Wickford, R. I.—*Episc. Rec.*

The Rev. Wm. M. Carmichal has resigned the Rectorship of Christ Church, Rye, Weschester county, and has accepted that of St. James', Hyde Park, Dutchess county.

Theological Education.—The Anniversaries of the principal Education Societies in the United States have recently been held, and their reports show a very large increase of effort and accomplishment in this field of Christian enterprise.

The American Education Society reports an increase to its funds for the present year of nearly eleven thousand dollars. Its whole receipts for the year, $57,122. During the year assistance has been rendered to 912 young men, pursuing their studies in 159 institutions. The amount of their earnings while prosecuting their studies has been $26,174. "The results of the Society," says the report, "have been great and glorious; 1964 young men in a course of preparation for the ministry have been assisted by it. It aided the first year only four, the present year has aided 912. About 600 of its beneficiaries have passed through their course of education, and are now actually employed in promoting the cause of CHRIST; 40 are preaching the Gospel among the Heathen as foreign missionaries; more than 200 have at times been employed in dispensing the words of eternal truth amid the waste places of our Zion, or among the new settlements of our country in the service of Home Missionary Societies; 16 are laboring as Secretaries or Agents of our different benevolent societies; 46 are engaged as editors of literary and religious publications, or as instructers in our seminaries of learning and theology, and the remainder are settled as pastors of churches, or as candidates for the ministry. One-sixth of all the ordinations and installations of the ministers of the United States the year past, as published in the different periodicals of the day, were former beneficiaries of this society. Through its instrumentality nearly $500,000 have been raised for charitable ministerial education. More than $11,000 have been refunded by former beneficiaries.

The Board of Education of the Presbyterian General Assembly held its annual meeting in Philadelphia on the 21st ult. The following statement gives the number of candidates for the ministry under its care for the past year.

Number of Candidates under the care of the Board during the year,		612
In immediate connexion with the Board,	511	
Under the care of Auxiliaries,	101	
		612
Of the above there are under private tuition and in Academies,	283	
In Colleges,	246	
In Theological Seminaries,	83	

The Institutions are located as follows.
In New-England, 4; New-York, New-Jersey, Pennsylvania, and Delaware, 50; the Southern Atlantic States, 25; the Western States, 30. Making 80 Academies, 23 Colleges, and 6 Theological Seminaries.

Grand total of Students,	612
Institutions,	109
States of the Union,	19

The number licensed to preach during the year, so far as ascertained, is 30.

The amount of its receipts has been $44,500, and the amount earned by students in the way of manual labor, school teaching, &c., during the year, $7,500.—*Gambier Observer.*

The sum of $200 has been appropriated to aid in the support of an assistant to the Rt. Rev. J. H. Otey, in St. Paul's Church, Franklin, upon condition that so much of the time of the assistant, as may not be necessary to supply the bishop's place, be devoted to missionary labor; and also $250 for one year, to the Diocese of Georgia, to aid in the support of missionaries in that state.—*Miss. Record.*

Church at Monrovia, Africa.—A friend of Missions, understanding that about $200 have been contributed in the United States, toward the erection of an Episcopal Church at Monrovia, and that $400 more are needed to secure the building of the edifice, proposes to give $10 in behalf of this object, provided thirty-nine other persons will each subscribe the same sum.—*Miss. Report.*

A writer in Frazer's London Magazine, a High Church publication, has quoted a large mass of facts from the volume, especially from the Reports of the Education Society, in disproof of the statistics brought forward respecting the religious condition of the United States, by the Rev. Calvin Colton, in his recent letter to the Bishop of London. Mr. Colton states the number of ministers of all denominations as between 11 and 12,000. The writer in the Magazine thinks that, according to our own published accounts, a large number ought to be set aside as entirely uneducated and incompetent. We believe that Mr. Colton's statements, though in the main correct, need considerable qualification and explanation. To show that a Church Establishment is not wanted in this country, to supply the population with religious teachers, it is not necessary surely to color or exaggerate our religious invantages.—*Boston Rec.*

Death of Mr. Lander.—The enterprising African traveller, Richard Lander, was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and died at Fernando Po, on the 2d of February. The following extract of a letter from Captain Fuge, of the Crown, contains all the particulars of this melancholy event that are yet known. Mr. Lander was buried by Captain Fuge on the day he died.

"Mr. Richard Lander expired at Fernando Po, on Sunday, the 2d of February, on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by bushmen, all armed with musketry. One white man and two black men were killed; one woman and child, with a boy, were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes and pull for their lives. Mr. Lander received a shot in his hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what clothes they had on them. Mr. Lander lost all his papers, not one remains to be shown. The Crown got under weigh, and arrived at Fernando Po, on Sunday the 26th. Mr. Lander's wound had mortified, but he died quite composed."

Lieutenant Allen, R.N., who had been exploring the Niger, has arrived at Plymouth, England, in the Talbot. Lieutenant Allen has completed his surveys, and immediately set off for London, with the interesting results of his expedition.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

THE stated Quarterly Sermon in behalf of this Society, will be preached NEXT SUNDAY EVENING, June 29, 1834, at the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk streets. Services to commence at 8 o'clock.

After the Sermon the Quarterly Report of the Executive Committee will be read.

A collection will be made in aid of the funds of the Society. The friends of the Mission, and Episcopalians generally, are invited to attend.

New-York, June 27, 1834.

UNION PLACE SUNDAY SCHOOL.

THE funds for the support of this School, being now completely exhausted, any contributions for the same will be received and appropriated by the subscriber, as Treasurer for the School. The number of children now religiously instructed in it, is between 50 and 60; and the room is regularly opened for divine worship and preaching at the usual hour on Sunday Morning.

JOHN MCVICKAR.

New-York, June 23, 1834.

Calendar.

JUNE.

29.—5th Sunday after Trinity, and St. Peter.

JULY.

6.—6th Sunday after Trinity.
13.—7th Sunday after Trinity.
20.—8th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 21st instant.

From a gentleman from Rochester, N. Y., *twenty-five dollars.*

From a lady, for the Episcopal Church at Jacksonville, Ill., *five dollars.*

From a lady of the Church of the Ascension, New-York, *twenty-five dollars*, to be applied toward paying for the building purchased for the Theological Seminary of the Diocese of Kentucky, at Lexington.

Two dollars, being the Sunday offerings of two children, for domestic missions.

From "*Clement*," through the hands of the Rev. Dr. McVickar, *one dollar*, "for the Indians near Green Bay."—

☞ The Agent is requested to state, that through being misdirected, this donation came to hand only 23d June, 1834.

From the Rev. Mr. Crosby, of Yonkers, N. Y., *one dollar*, for the Missionary Record.

JAMES SWORDS, *Agent, &c.*

June 26, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *thirty-five dollars*, contributed by sundry members of the Association of Christ Church, St. Louis, for the Promotion of Christianity, to be placed to the credit of the Protestant Episcopal Sunday School Union of St. Louis, Missouri.

FLOYD SMITH,
No. 12, Maiden-lane.

New-York, June 26, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz. 1834.

June 1. From a new subscriber,	$1 00
" 12. From the Association of St. John's Church, Ithaca, Rev. J. D. Carder, Rector, for the Promotion of Christianity, by the hands of Mr. H. Bailey,	4 62
" 19. A donation,	3 00
	$8 62

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

June 26, 1834.

A New Tract, No. 73, The Sick Lieutenant, is just published and ready for delivery to subscribers; those who wish them, are respectfully invited to call at the Depository, No. 46 Lumber-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.:— 1834.

June 20. From a collection made in St. Andrew's Church, Harlem, N. Y., on Sunday last, by the Rev. A. B. Hart, Rector,	$12 12
" 23. From the Rev. A. H. Crosby, Rector of St. John's Church, Yonkers, N. Y.,	6 00
" 25. From Mr. Sanford Hunt, of Hunt's Hollow, Alleghany Co., N. Y., a donation,	2 00
	$20 12

CHARLES H. ROACH, *Treasurer,*
4 Cedar street.

June 26, 1834.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Sunday School Society thankfully acknowledges the receipt of the following sums, viz.

Collection at St. Thomas' Church, on the Anniversary of the Society,	$24 67	
From G. G Van Wagenen, Esq.,	5 00	
Ticket put in the plate, $1; received at the door, 50 cents,	1 50	
		$31 17
Collection at St. John's Chapel on the same occasion,		18 90
Donation from the Christ Church Association for the Promotion of Christianity, by M. B. Holmes, their Treasurer,		25 00
		$75 07

All donations or collections may be left at the office of the Treasurer, No. 70 Church street, or at his residence, 104 William-street. E. WENMAN, *Treasurer, &c.*

PRESS DEPOSITORY,

46 *Lumber-street.*

STANDARD WORKS AND PARISH LIBRARY.

THE Standing Committee of the Protestant Episcopal Press have it now in their power to announce the completion of the Fourth and Sixth Volumes of the "Standard Works."

The great delay which has prevented the appearance of these volumes, the Committee beg to assure the subscribers and the friends and patrons of the Press, has been owing to a series of unlooked-for and untoward events which put it out of the power of the Editor, the Rev. Mr. Whittingham, to complete them sooner.

The recent departure of Mr. Whittingham to the south of Europe for the recovery of his health, which had been seriously impaired in the service of the Church, it is hoped will be received as a sufficient apology.

In order to secure greater safety in their transmission, subscribers, and others who may desire them, are respectfully requested to indicate to the Agent of the Press, the mode of conveyance they would prefer. Changes of residence, &c., render attention to this request the more necessary, as from such causes the failures of the parcels to reach the hands of the individuals to whom they are addressed would be attended with inconvenience to them, and loss to the Press.

The series of "Standard Works," in six volumes, is combined with and form a part of the "Parish Library," consisting of thirteen volumes, and may be obtained at the Press either together or separately, at the option of the purchaser.

For the information of Episcopalians throughout our country, and in the hope that the several periodicals of the Church will give as extensive currrency to the same as possible, a list of the titles of the several volumes composing the "Parish Library" is appended.

STANDARD WORKS

Adapted to the use of the Protestant Episcopal Church in the United States. Edited by W. R. Whittingham, A. M.

Vol. I. Leslie on Deism—West on the Resurrection. With a general and special Prefaces, Biographical Memoirs and Notes.

Vol. II. Sumner on Apostolical Preaching, and on Ministerial Duty. With a Preface and Notes.

Vol. III. The Apology for the Church of England, and a Treatise on the Holy Scriptures. By Bishop Jewell. With a Preface, Biographical Memoir and Notes.

Vol. IV. A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries. By the Rev. Temple Chevallier, B. D., late Fellow and Tutor of Catharine Hall, Cambridge, England.

Vol. V. Gibson's three Pastoral Letters—Horne's Letters on Infidelity and to Adam Smith. With Preface, Biographical Memoirs and Notes.

Vol. VI. A Practical Discourse concerning a Future Judgment. By Wm. Sherlock, D. D.

PARISH AND RELIGIOUS FAMILY LIBRARY.

VOLUMES I., II., III., IV., V., VI., same as above.

Vol. VII. A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. VIII. First Series of Dr. Bowden's Letters to Dr. Miller: with a Preface. By the Right Rev. Benjamin T. Onderdonk, D. D.

Vol. IX. A Series of Letters addressed to the Rev. Dr. Miller, in Answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry. By the late Rev. John Bowden, D. D.

Vol. X. Piety without Asceticism, or the Protestant Kempis: a Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles How, and Cudworth: with Corrections, and occasional Notes. By John Jebb, D. D., F. R. S.

Vol. XI. The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A. And Notes, selected from those of Dr. Zouch.

Vol. XII. A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. XIII. Lives, Characters, and an Address to Posterity. By Gilbert Burnet, D. D. With the two Prefaces to the Dublin editions. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S.

By order of the Standing Committee,
FLOYD SMITH, *Agent, &c.*
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 26th, from the following persons, viz.:—

Postmaster, Great Barrington—Postmaster, Glastenbury—Reuben T. Thom—Rev. H. Gregory—Charles Dresser—David Ford—E. R. Dear—Rev. L. M. Purdy—James Bailey—William N. Ward—Seth P. Beer—Rev. J. Griggs—H. Keyes.

Received by the General Protestant Episcopal Sunday School Union.

H. N. Fargo—W. H. Brown—Diocesan Sunday School Society, Charleston, *with remit.*—A Teacher in a Sunday School of Philadelphia—W. Griswold—John C. Pechin, 2—Rev. F. T. Tiffany—George W. Clinton—R. J. Smith—G. C. Grundy—H. E. Rochester—R. D. Searle—Rev. P. L. Whipple, *with remit.*—Christopher Saunders, Treasurer of Protestant Episcopal Sunday School Union, St. Louis, Missouri, *with remit.*

NOTICE—TO TEACHERS.

THE Trustees of the New-York Protestant Episcopal Public School having resolved to let the School Apartments, in the new building on Canal near Varick street, after the first day of August next, the attention of all teachers is invited to the subject, who may be disposed to establish, and competent to conduct, a Classical School, connected with a school for the higher branches of English Education.

The Apartments consist of one large, light, and airy room, about fifty feet in length and forty feet in breadth, and of two rooms over this, communicating with each other, and together occupying the same space as the one large room.

The School Furniture will be let with the rooms; and the whole rent will be received in the instruction of scholars to be furnished by the Trustees.

Further information may be obtained by application to the Rev. J. F. SCHROEDER, 77 White-street.

*** Proposals in writing, with proper references as to character and qualifications, may be sent in, at any time previous to the 15th day of July next. t July 11.

A Prayer for the Promised Rest.

Dear friend of friendless sinners, hear,
And magnify thy grace divine,
Pardon a worm that would draw near,
That would his heart to thee resign :
A worm, by self and sin oppress'd,
That pants to reach thy promised rest.

Thou say'st thou wilt thy servants keep
In perfect peace, whose minds shall be
Like new-born babes, or helpless sheep,
Completely stay'd, dear Lord, on thee :
How calm their state, how truly bless'd,
Who trust on thee, the promised rest.

Take me, my Saviour, as thine own,
And vindicate my righteous cause,
Be thou my portion, Lord, alone,
And bend me to obey thy laws ;
In thy dear arms of love caress'd
Give me to find thy promised rest.

Bid the tempestuous rage of sin,
With all its wrathful fury die ;
Let the Redeemer dwell within,
And turn my sorrows into joy ;
O may my heart, by thee possess'd,
Know thee to be my promised rest.

Rowland Hill.

REVIEW.

From the (London) Christian Guardian.

A Commentary on the Epistle to the Hebrews. By the Rev. Moses Stuart, M. A., Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. 8vo. pp. xii. and 604. Fisher; 1834.

The author of this volume is already known in this country by a similar work on the Epistle to the Romans, and by a Hebrew Grammar. In many respects he is highly and deservedly celebrated: we are not insensible to the great importance of criticism on the sacred books; and are glad to see a learned author taking them up one at a time, and devoting years of laborious investigation, as Professor Stuart has done to a single epistle: yet nothing we have hitherto seen tends to shake our conviction that the present authorized version of the Bible is far better than any which could be produced by the collective talent of the learned world as it is now constituted. We do not mean that there are no passages which might be more clearly and more accurately rendered. The lights of criticism would indeed have shone to little purpose, if after the collation of so many manuscripts and versions, and after the daily and nightly toils of so many learned men, the version of Scripture now in use admitted of no improvement. What we assert is, that, taken as a whole, our translation is unrivalled. Who can compare even Lowth's admirable version of Isaiah, with that in ordinary use, and seriously wish to see the old translation supplanted by the new? Who can take up Macknight's laborious version of the epistles, and think them really improved by their new dress? There is a tameness and insipidity in all modern versions, which is ill compensated for by their occasionally greater accuracy. And we have often felt in reading Lowth, Blayney, Macknight, and others, that on this very point of superior clearness, they succeed in the text no better than our early translators, but are entirely indebted for any apparent advantage in this respect to the amplifications contained in their notes, or running commentary.

We make these observations for the purpose, not of depreciating the labors of critics, but for that of keeping them in their proper place, that is, in the libraries of students; where they may assist in unfolding the meaning of an obscure passage, or of showing the general scope of the sacred writer's argument; while we would by no means wish to precipitate any measures for a re-translation of the sacred volume.

If further proof of our position were wanting, we might easily find it in the work we are reviewing. Would any reader of the Scriptures wish to lay aside the clear, nervous, and simple language in which the epistle to the Hebrews is opened for the following? "God, who in ancient times spake often, and in various ways unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed *Lord* (κληρονόμον) of all things, by whom also he made the worlds; (who being the radiance of his glory, and the exact image of his substance, and controlling all things by his own powerful word,) after he had by himself *made expiation* (καθαρισμὸν) for our sins, sat down at the right hand of the majesty on high, being exalted as much above the angels as he hath *obtained* (κεκληρονόμηκεν) a name more excellent than they."

Now before we offer a remark on the accuracy of this version, we request our reader to compare it with the common translation, and to say, whether it is not low, creeping, and vapid in the extreme. But we have objections of a graver cast. Why is '*Lord*' substituted for '*heir*' in the second verse, and '*obtained*,' for '*obtained by inheritance*,' in the fourth? Plainly to favor a peculiar doctrine, at variance with the generally received creed of the orthodox Church. The learned critic does what no mere critic should deem within his province; he translates words not according to their plain grammatical signification, but according to some preconceived opinion of his own; a course which tends greatly to abate his authority as a critic. Thus also, though without any reference to the particular sentiment alluded to above, he renders the word καθαρισμὸν *expiation*, which is a commentary upon, rather than a literal translation of the word, and is consequently much less faithful than our own version. The same liberty he takes with αγιαζων in the second chapter, which he also translates, 'he who maketh expiation.' This is not translating but expounding the word of God. Again, he throws the sacred text into apparent confusion, by translating the seventh verse of the first chapter, "Who maketh his angels *winds*." (πνεύματα.)—We could understand why a Socinian should wish to translate a word which properly means *spirit* or breath, as if it were written ανεμοι, winds, and then invert the sentence, for the sake of asserting that the winds are God's angels or messengers. But what advantage an orthodox divine could anticipate to his argument from such a version, it is not easy to see.—Schleusner indeed gives the same interpretation of this passage as our author; but Schleusner in some instances appears to have been affected by the corrupt atmosphere with which he was surrounded.

We have adduced enough to show that, notwithstanding the general merits of the work, it ought to be read with caution. We must, however, go a little more at length into the principal subject on which we deem the writer mistaken.

He appears to be deeply read—perhaps too deeply—in the minute and laborious theology of the German school. Often does he combat with skill and with success their insidious reasonings. He pursues his course of argument and inquiry with patience and caution; but scarcely with the firmness, the vigor, and the precision of a master-mind. He meets many a little argument with a little answer, and thinks to clear his way by picking up straws, one by one; when, if he had possessed the power and acumen of a Horsley, he would have swept a host of them away by a single brush of his pen. This petty warfare—this weighing and balancing of minute impalpable arguments, gives an appearance of weakness to the cause of truth; and magnifies into importance the puny implements wielded against it by its adversaries. We refer in these remarks, mainly, though not exclusively, to the preliminary dissertation, a great part of which is employed in settling the question respecting the Pauline origin of the epistle.

In studying the neological writers of the continent, though he has evidently done it, with a desire not only to avoid but also to combat their leading errors, we fear he has not entirely escaped the injurious influence of their theological leaven. He lays down indeed some excellent rules for forming our judgment respecting the Divine nature and perfections. He shows that the imperfection of human language renders it impossible for us to speak with any thing approaching to accuracy respecting the Divine subsistence. When we say that God '*is wise*, we do not mean that he acquired his wisdom or possesses it, or exercises it, just in the *manner* that men do.' 'We say God *is omnipresent*. But we do not mean that he is present every where in the same manner as human beings are present, at any particular place; we do not mean that he is *physically* diffused through the universe. We mean, that at the same instant he can act, and does act any where, or every where.' 'We say, God *is mighty*; but when we speak of *might* in him, we do not associate with it the idea of firm sinew, of vigorous muscle, of robust body, of mature age, of perfect health; all of which enter into our apprehensions of consummate strength in man. We content ourselves with one simple point of analogy. God has power to do whatever he desires to do, or he is Almighty.' 'The imperfection of language obliges us to make use of words in this way. But who that has any reflection will say that the words which we apply to God are used *entirely* in the *same sense* which belongs to them when they are applied to men.'

From these premises he infers that 'all our language, when used to describe God, must be considered rather as analogical only, than as capable of being simply applied to him in its *usual* sense;' and he well applies this mode of reasoning to the use of the word *person*, in speaking of the Trinity, which is not intended to convey the exact idea ordinarily appropriated to the term in its application to men, but such an approximation to it, as the case admits or requires.

This reasoning, which appears to us satisfactory, we shall bring in opposition to a view taken by our author, of what is styled the eternal filiation of the second person of the Trinity. He contends, with the late Dr. Adam Clarke, that Jesus Christ is the Son of God, not in his *divine* but only in his *human* nature. 'Here (says our author, quoting Chrysostom,) the generation of the divine substance of the Son is asserted: but as the idea of self-existence, existence uncaused, and independent, enters *essentially* into all our conceptions respecting a nature *truly divine*, and is a *sine qua non* in all our apprehensions of a *Creator*, it is difficult for us to concede that the Father can be the *cause* of the Son in his *divine* nature, without of course admitting that the Son as *divine*, must be a *dependent* being.' Yes, truly, if we forget with the author, his own rule of applying human language to Deity, but not otherwise. For if we suppose the word *Son* to be used only in the analogous sense, for which our author contends, it implies relation, but not necessarily inferiority. If the word *cause* be in a similar way qualified, as undoubtedly it must, then *dependence* does not necessarily follow. And it is more obvious that terms are used in this analogical and qualified sense, in reference to the doctrine of the eternal generation of the Son, than in any of those cases which our writer so well illustrates. We have dwelt at greater length on this point, because we deem it of importance to resist the beginnings of evil, and also because it enables us to account for Mr. Stuart's method of translating the verses we have quoted. He does not call Christ the *heir* of all things, for this would imply *sonship*; he will not say that he hath obtained by *inheritance*, a more excellent name than the angels, because this would show that the title of Son was his divine birthright. We need therefore go no further than these verses for the refutation of his reasoning against the generally received doctrine of the Church.

In delivering an opinion on any work, especially a work of immense labor like the present, it is important to keep in view the author's avowed design and end. This we have endeavored to do, and cannot conceal our conviction that he has not accomplished what might with reason have been expected from him. There are two methods of translating, one free, yet forcible, the other close and literal; and a third may be supposed, which shall attempt a combination of the excellencies, and a removal of the defects of both.

The first method will produce a more agreeable book than either of the other; and will often really convey the meaning of the original more fully and more correctly to the mind of the reader. Yet it is scarcely admissible in the translation of the sacred Scriptures, for this plain reason; because it supposes the translator a perfect master of the *meaning* of the original, which is in no instance true. The second method is that to which the mere critic (except where the known idiom of language requires otherwise) should in our judgment adhere. For he thus puts the original words, as nearly as possible, before his reader, who is thus enabled to form his own opinion of the doctrine contained.

Perhaps we never shall see another version of the Scriptures which so happily combines the two methods as our authorized version; and this is the reason why every other translation appears so vapid and tasteless in comparison with it.

Some quotations already made, show how defective the version of Professor Stuart is in *closeness*, and yet we look in vain for the only compensation for such a defect in energetic diction and spirited representation of the sentiments of the original. Let the following specimens be added to the number:—"We see Jesus, who was made but little lower than the angels, crowned with glory and honor on account of the sufferings of death, when by the grace of God he had tasted death for all. It became him also, for whom are all things, and by whom are all things, to bestow, on account of sufferings, the highest honors upon him who is the captain of their salvation, leading many sons to glory." Again:—"But admonish one another continually, while it is called to-day, so that no one of you may become hardened by sinful delusion. For we shall be made partakers of the blessings which Christ bestows, provided we hold fast even to the end our first confidence." Once more, how is that vigorous passage in the fourth chapter, verse 12, martyred by the following rendering: "The threatening (λόγος) of God hath an active and mighty power, yea, it is sharper than any two-edged sword, piercing even to the dividing asunder of both life and spirit, and of the joints and marrow; he also judgeth the thoughts and purposes of the heart." If these extracts do not make the sincere lover of divine truth contented with and thankful for his own Bible, we are greatly mistaken in the judgment we have formed respecting them.

To sum up these observations; if the writer intended to give a free and energetic version of the epistle he has failed; if he meant to make a faithful and accurate translation, he has failed in that also; if he endeavored to comprise the advantages of the two, we should rather say he has combined their defects. If he wrote as a mere critic to give the simple meaning of words and sentences, we cannot think he has succeeded. If in the higher character of a theologian he would exhibit the spirit and the doctrine of the original, he falls far beneath Owen, though he avoids the verbosity of that distinguished writer's style, and the occasional irrelevance of the topics introduced into his commentary.

Yet there is much to approve in this work. The Professor has paid close attention to the general structure of the Apostle's argument, and given a good analysis of the whole. Many of the notes are valuable additions to the continually accumulating stores of Biblical criticism; and the cautious student who is well grounded in the general principles of sound theology, may find much which will repay an attentive perusal.

After all that the application of talent and of literature has effected in elucidating the New Testament, there is a kind of criticism which we still deem a desideratum in this sacred field of inquiry. We are altogether dissatisfied with the rank which German theologians are deemed to hold by many who reject their impieties, but admire the depth of their researches, and the acuteness of their criticism. Believing, if we may judge from the specimens we have seen, that those writers have done more mischief by their daring and unsanctified perversions of the sacred text, than they have done good by their ponderous erudition, we cannot too earnestly deprecate any extensive introduction of their commentaries into our own schools of theology. Whatever knowledge might be acquired by the study of them, the true genius and spirit of the Scriptures would be tampered with and sacrificed: and that devotional feeling which the simple reading of the word of God produces on the mind, would be superseded by a cold, captious, questioning spirit, which too often, we fear, expels the life and spirituality of religion from the heart.

What we want in order to the right elucidation of the sacred volume is the deep learning of men of sanctified hearts; of men thoroughly imbued with the pure elevated devotional sentiments which pervade the Scriptures. Piety and learning have been too much separated in the criticism of the word of God. Let the literature which is brought to bear upon the meaning of words and phrases, be imbued with the ardor of devotion; and then without over-burdening a commentary designed for the critical explanation of the oracles of God, with lengthened remarks approaching to sermonizing, the light of grace will sparkle through the interstices of criticism, and will render it at once more lucid and more edifying. It is a mistake to suppose that any can enter into the full import of the words of Scripture, without partaking of its spirit. And therefore criticism fails of its own ends when it is severed from an inspiring and fervent piety.

Nor do we at all despair of a class of critics of this high order, being formed in our English Universities. We have indulged the hope, that the Regius Greek Professor of Cambridge might become, if not himself the best interpreter of the whole New Testament, (a work for which scarcely any one life is adequate,) at least the founder of a school of theological critics, who should combine the learning of the industrious Germans, with the piety of Leighton, of Owen, and of Scott. If a word from us could reach his ears, we would say, He has devoted a sufficient portion of his life to Sophocles, Euripides, *et id genus omne*, let him now bring the gathered literary treasures of his early life, and pour with an unsparing hand into the treasury of God; let him devote the rest of his years (and may they be many) to the sacred work of making heathen literature subservient to the illustration of that book, in which are contained the words of everlasting life; and though he may never meet with that reward from men, which his invaluable services might justly claim; he will, doubtless, be honored of God, and his labors prove eminently useful and honorable in the Church of the living God, long, very long, after his earthly labors have ceased, and he has entered into rest.

PRACTICAL.

From the Western Recorder.

EFFICACY OF HOLY LIVING.

I can still call to mind the veneration, with which, in other days, I looked upon some who thus walked with God, in the "beauty of holiness." Their memory is mingled with the ever fresh and unfading remembrances of childhood and youth. Among the forms that are wont to present themselves before memory's eye, and to renew the feelings of by-gone days, is that of *a good old man*, whose silvery locks and venerable appearance challenged my childish admiration, and to whom indeed "the hoary head was a crown of glory." Bearing the name, he seemed also to inherit somewhat of the spirit of "the father of the faithful;" for he indeed "commanded his children and his household after him, that they should serve the Lord." As his residence adjoined my maternal home, that happy, blessed home to which my thoughts so often revert, and around which my fond affections still love to linger, his appearance, his converse, and his habits, of course, became familiar to my observation; and they all concurred to inspire me with an abiding and almost a superstitious reverence for practical religion. In the humble yet independent occupation, in the rustic garb, and with the simple habits of a country farmer, he challenged a measure of my respect which neither wealth nor pomp could ever extort. It occurred even to my childish mind, that there was upon him the clear impress of God. He seemed to present me with an embodied image of godliness. The idea which was vague and confused in the abstract, became clear and distinct in the living personification. I saw what it was to be a Christian; and I loved, I honored the name and the character. His holy consistency charmed me, I knew not why. He was always the same. His religion was "as the garment that covered him withal;" nay, more than this, for it was never laid aside. He carried it with him whithersoever he went, by day and by night. If he walked abroad over the fields, he thought and spoke of the goodness of Him who clothed the fields in beauty; who "caused the grass to grow for the cattle, and the green herb for the service of man." He was truly a laborious man; but piety made labor seem light, and "his sleep was sweet to him," for it was rest to weariness, and it was consecrated by prayer. Frugality and industry marked the whole circle of his domestic arrangements. "Not slothful in business, fervent in spirit, serving the Lord," was the motto of his house. None were idle there; yet all were cheerful and contented. Their plain but substantial fare was ever blessed by the voice of solemn prayer; and it might truly be said, that "they ate their meat in joy and singleness of heart, joying and praising God." "The morning and evening oblation" were duly presented on the domestic altar, at which the old patriarch himself presided, as the high priest of his own family.

The spirit of the head seemed largely to descend to all the members of this truly Christian family. There was a *daughter*, who sat in the cheerlessness of utter, hopeless blindness. She had either been blind from her birth, or the privation had come to her by disease at an early age. Yet she was apparently contented and happy. It was her Father's pleasure that she should never look upon the fair face of creation, and therefore she murmured not. There was light to her in the inner chambers of the soul; *there* shone "the *true light*," the light of life. In a moment, by the voice, and even by the footstep, she recognised each friendly visitant; and a placid smile would steal over her features, as she raised her head, and turned toward them as though to look upon them, and with her gentle voice gave them her cordial greeting. Methinks I can see her now, engaged in her favorite occupation of knitting; her fingers moving with mechanical exactitude and singular rapidity, and her sightless eyeballs from time to time examining the work, as though to test its correctness. But she is gone! consumption "marked her for his own;" and full of faith, long tried and purified in the furnace of affliction, ripe for glory, she exchanged a darksome world for the light of ceaseless day. A *sister*, not less gentle by nature, nor less pious through grace, followed her at no distant period. The same insidious malady slowly drank up the springs of health and life. For years she may be said to have "died daily." Yet she too "suffered as a Christian;" "and her end was peace." With scarcely an exception, the spirit which sanctified *the dead*, rests *over the living*; and the blessing lingers yet in the habitation, or rather in the family, of the just, descending to the *children's children*.

But the good old father; let me return to him. He too hath "fallen asleep in Jesus." But not until he had "testified unto the men of his generation." I would be an ingrate indeed, could I forget with what tact and effect he could "speak a word in season;" or how a solemn word thus "fitly spoken," came home to my own soul. I had been long and sorely tried by disease. My young life had indeed "drawn nigh to the grave." I had felt "the bitterness of death;" and that bitterness of death was newly past. I was "saved so as by fire." For the first time after many weary months of seclusion and suffering, I had adventured forth with languid step, to look upon the unclouded sky, to taste the fresh and balmy air, to stand upon the verdant bank, and to watch the swelling sails as they expanded to the gentle breeze, and glided along over the bosom of the sparkling waters; in a word to enjoy the luxury of nature in her freshness and her beauty. The richness of the treat was felt; gratitude was busy at my heart; and that heart was full. It was then that this venerable man, as though sent of God, drew near. Kindness was in his heart; tenderness beamed from his eye, and breathed in his tones. He pressed my hand, looked full in my pallid face, congratulated me on my resuscitation, and in a few but solemn words, warned me, as I had already been warned of God, to consecrate my spared life to him by whom it had been "ransomed from the power of the grave." The warning sunk into my heart. I retired to my chamber, to muse, to weep, and to pray.—The incident and the converse of that day I must ever regard as among the links of that chain of mercies and of means, which has bound me to my God and to his altar for ever. That my hand now traces the lines of a Christian work, and that my lips proclaim "the everlasting Gospel," is partially to be ascribed to "the speech that distilled as the dew," to the life that was eloquent for God, of this humble and aged saint, who now sleeps the sleep of death, waiting "the resurrection of the just."

A similar impression was produced upon my youthful mind, by *one* whose name is associated with all that is active in benevolence, or saintly in piety;* and there was *another*,† the friend of her heart with whom she often "took sweet counsel," who shunned the eye and the applause of men during life, and whose name, therefore may not appear upon this humble page, but on whom the writer never looked without being reminded of "*Him who was meek and lowly in heart.*" It is said, that the strength of earthly affection, and the habit of sweet and familiar intercourse, will sometimes cause a change gradually to pass over the features, and assimilate in countenance those who are assimilated in taste and character. Certainly the love and the practice of piety, the daily exercise of benevolent feelings and of Christian affections, does add peculiar grace and benignity to the aspect. It was so with *her*. She was lovely even amidst the wanings of age. A heavenly expression played over her placid yet speaking features, and her look at times was truly angelic; while her soft and musical voice, with its silvery tones, seemed already attuned to accompany the golden harps of heaven, in "the song of the redeemed." Years have elapsed since she "departed to be with Christ," but her countenance, with its radiant expression, is distinctly before me, and my ear seems to drink in again the mellow sounds it loved to hear.

These were saints indeed. Their "witness was on high, their record was above." They were not of our external communion, but "*truly their fellowship was with the Father, and his Son* Jesus Christ," and deeply had they "drank of his Spirit."—"They rest from their labors, and their works do follow them."

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* The late Mrs. Isabella Graham.

† We suppose the friend of Mrs. Graham, here alluded to, was the late Mrs. Chrystie.

DEVOTIONAL.

A PRAYER TO BE SAID AT THE HOUR OF DEATH.

From Henry VIII.'s Primer, a. d. 1546.

O Lord Jesu, which art the only health of all men living, and the everlasting life of them which die in thy faith, I, wretched sinner, give and submit myself wholly unto thy most blessed will; and I, being sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in hope of the resurrection which in betterwise shall restore it to me again. I beseech thee, most merciful Lord Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations; and that thou wilt cover and defend me, with the buckler of thy mercy, against all the assaults of the devil. I see and acknowledge that there is in myself no help of salvation; but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits, nor good works, which I may allege before thee. Of sins and evil works, alas! I see a great heap; but, through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake; thou didst suffer both hunger and thirst for my sake; thou didst preach and teach, thou didst pray and fast, for my sake; thou didst all good works and deeds for my sake; thou sufferedst most grievous pains and torments for my sake; and, finally, thou gavest thy most precious body to die, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which thou freely hast given me, that hast given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but ever be firm and constant; that the hope of thy mercy, and life everlasting, never decay in me; that charity never wax cold in me; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee; that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, O Lord, into thy hands I commit my spirit! Lord Jesu, receive my soul unto thee! Amen.

MISSIONS.

From the Vermont Chronicle.

THE WEST.

A Mistake corrected.—It is a very great mistake, and one somewhat prevalent too, that in the Valley of the Mississippi, good may be done by the *wholesale, and with very little effort.* Not a few doubtless have supposed that, if they could be once planted here, they should become like so many luminous bodies, and that *even if they were to remain stationary*, there would be a spontaneous emission of light sufficiently copious to secure the most desirable results. Hence many Christians remove to this country under the impression that it is *vastly easier* to do good here than in older communities; and when they discover their mistake, they often experience a strong revulsion of feeling. I have no doubt, however, that the same amount of labor bestowed here, when viewed in its present and *remote* results, will accomplish a great deal more than where the state of society is *fixed* and the public character already formed; for we have to deal more with first principles—with the elements of society; and, though a blow here and a blow there, on the scattered materials out of which is to be constructed the great building which we wish to erect, seems of little use; yet, when the structure has risen, we find perhaps that that blow spent its force on the very *corner-stone*, and gave character to the whole!

Trials and Encouragements of Missionary Labor.—It often, not to say *generally*, happens when a missionary *commences* his labors in this country, that the scene is so changed from that to which he has been accustomed, that he finds a chill coming over his feelings, and he can scarcely resist the impression that by coming here he has *actually and greatly narrowed his sphere of usefulness*, and he finds the regret stealing in, that he had chosen this as his field of labor. Instead of a spacious church, filled with worshippers, he makes his first attempt, perhaps in a cabin, surrounded by a mere handful, and there is a mountain upon his spirits, and he exclaims, how contracted are my opportunities for influencing minds! Instead of a field white to the harvest waving around him, he finds that the very forest must be felled, or, what is worse, the briars and thorns that have been the result of some previous cultivation must be cleared off, and the ground broken up, and the seeds scattered; and then comes the trial of his faith, as to the future harvest! Here is his hope, and hence must be derived his principal consolation! The harvest, however, will come, and it never fails to bring with it an entire revolution of feeling and change of views, with regard to the importance of this field of labor. Hence, no Christian is prepared for successful action here, until he can fasten his eye upon *remote* results, and from them derive motives ot present exertion. The truth of these remarks is exemplified in the experience of almost every missionary, and in every field of labor in this country. The impression that the missionary has not his obstacles, and trials of serious character, is a very false one. For reasons too obvious to mention, he cannot state them with freedom to the *public*; and hence, they are unknown except by private correspondence and personal observation.—*Home Missionary.*

From the Gambier Observer.

I. If men did but know what felicity dwells in the cottage of a virtuous poor man,—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthy his morning, how sober his night, how moist his mouth, how joyful his heart,—they would never admire the noises, the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious, and the hearts of the ambitions.—*Jeremy Taylor.*

II. A righteous man is one who takes the word of God for his rule, the grace of God for his strength, the Spirit of God for his guide, and the heaven of God for his home.—*Bunting.*

III. The wages that sin bargains with the sinner, are life, pleasure, and profit; but the wages it pays him with are death and destruction: he that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*South.*

IV. Trials are medicines which our gracious and wise Physician prescribes, because we need them; and he proportions the frequency and the weight of them to what the case requires. Let us trust in his skill and thank him for all his prescriptions.—*J. Newton.*

V. Growth in grace manifests itself by a simplicity—that is, a greater naturalness, of character. There will be a more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility: when the full corn is in the ear it bends down because it is full.—*Cecil.*

VI. Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish: what can God think of your religion if you never seek him but in trouble.—*Jay.*

VII. Jesus is the *way*—and out of this way there is nothing but wandering. Jesus is the *truth*—and without this truth there is nothing but error. Jesus is the *life*—and without this life there is nothing but death.—*Quesnel.*

ISAAC WALTON.

Isaac Walton, himself a man of very cheerful, contented spirit, relates the following anecdote: "I knew a man that had health and riches, and several houses, all beautiful and well furnished, and would be often troubling himself and his family to remove from one of them to another. On being asked by a friend why he removed so often from one house to another, he replied, 'It was in order to find content in some of them.' But his friend, knowing his temper, told him, if he would find content in any of his houses, he must leave *himself* behind, for *content can never dwell but with a meek and quiet soul.*"

A lady applied to the late philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both clouds and the rain."—*Gambier Obs.*

B. Curtis Brown, *Print.*